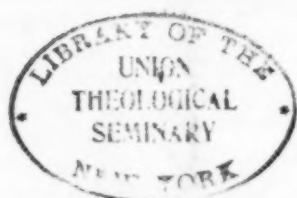


The
**CHRISTIAN
CENTURY**
A Journal of Religion

The Cruiser Bill

An Editorial



Self-Defense and the Peace Pact

By Charles Clayton Morrison

The Cult of the Roughneck

An Editorial

Religion's Relativities

By H. Richard Niebuhr

Eighteen Cents a Copy—November 29, 1928—Four Dollars a Year

NOV 27 1928

The CHRISTIAN CENTURY

November 29, 1928

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT REINHOLD NIEBUHR
LYNN HAROLD HOUGH JOSEPH FORT NEWTON
ALVA W. TAYLOR THOMAS CURTIS CLARK

FRED EASTMAN

Staff Correspondents

JOHN RAY EWERS EDWARD SHILLITO
ERNEST THOMAS ERNEST W. MANDEVILLE
CHARLES T. HOLMAN GEORGE B. WINTON
EDGAR DEWITT JONES JOSEPH MYERS
E. TALLMADGE ROOT EDWARD LAIRD MILLS
A. A. HEIST WILLIAM S. ABERNETHY
FRANCIS P. MILLER WILLIAM P. LEMON
JOSEPH MARTIN DAWSON P. O. PHILIP
HUGH J. WILLIAMS T. T. BRUMBAUGH

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

Contents

Editorial

Editorial Paragraphs1447
The Cult of the Roughneck1449
The Cruiser Bill1451

Safed the Sage: Advertising Our Competitors.....1452

Verse

Signs of Age, by Ethel Romig Fuller.....1452

Contributed Articles

Self-Defense and the Peace Pact, by Charles Clayton Morrison1453
The Relativities of Religion, by H. Richard Niebuhr1456

Books1458

Correspondence1459

News of the Christian World

British Table Talk1460
Special Correspondence from Canada.....1462
Special Correspondence from Virginia1464
Hold Mission Rally in Buffalo.....1466
Special Correspondence from Nashville.....1471
Special Correspondence from the Southwest.....1472
Special Scandinavian Correspondence.....1474

Contributors to This Issue

THE EDITOR OF THE CHRISTIAN CENTURY. This is the third in a series of five articles presenting various aspects of the Pact of Paris, soon to be presented to the senate for ratification.

H. RICHARD NIEBUHR, professor in Eden theological seminary, Webster Groves, Mo.

First and Second Niebuhr

"And who," said I to the editor who handed me the proof of page 1456, "who is H. Richard Niebuhr? Is he related to the other Niebuhr whose name appears so frequently in The Christian Century?" "Only by marriage," said the editor. "They're brothers."

Had I read the article before asking my question I think I might have guessed that much. For there are many things which the two Niebuhrs have in common. Both of them, for example, delight to play around with categories of considerable size. Reinhold Niebuhr writes books about "civilization" and "puritanism" and other matters of that size. His brother, I notice, is content with "the present" and "the past" and "relative absolutes," which is possibly a bit more restricted, but still large enough to give an author room to move about in.

Having taken a sizable topic, both Niebuhrs tend to push their way deeply into it rather than to do as most of the rest of us perforce must do and wander about on top of it. Neither tries to do any intellectual house-building on surface soil.

Strangely enough, both are professors in theological seminaries. The one has been a pastor for many years, and has only this year gone to teach social ethics and the philosophy of religion at Union. The other has been a college president, but was rescued from that two years ago to become a professor—I have not been able to find out what his department is—at the seminary with the idyllic name of Eden which flourishes on the outskirts of St. Louis.

A most stimulating pair, these brothers. I believe that there are many who, after reading the article in this issue, will watch with as much interest for the growth of the volume of II Niebuhr as now they look for additions to I Niebuhr.

THE FIRST READER.

To Our Readers

Participants in any anniversary celebration have a natural interest in what is happening. Readers of The Christian Century are sending in their Morrison Anniversary new subscriber cheques by twos, fours, fives and tens, until the number of new subscribers has now reached the first thousand.

It seems to be recognized that this is one of those occasional opportunities to combine a tribute to an individual with a substantial recognition of the journal itself, widening the influence of the journal by expanding its reader family. This, combined with the remarkably low rate at which the paper is made available for new subscribers, is bringing this cheering expression of reader interest and support.

We are happy to be able to pass this good news on to you.

THE PUBLISHERS.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLV

CHICAGO, NOVEMBER 29, 1928

NUMBER 48

EDITORIAL

ONE OF THE MOST CURIOUS episodes in the history of the American theater has just come to an end in New York city. After two years, Mr. Edgar B. Davis has withdrawn from presentation a play which it had cost him, according to report, \$1,500,000 to keep going. Mr. Davis is a believer in

Faith Is Not Enough

reincarnation. It is, to him, the most precious article in his personal religious creed. The play which he backed attempted to preach the same doctrine. When it failed to attract audiences while playing at the usual scale of prices, Mr. Davis ordered that its tickets be offered at cut rates. When even then the public hung back, the tickets were given away. There was a time, while tickets were being thus distributed gratis, that public curiosity filled the theater. But the moment the producer attempted to reinstate the sale of tickets, the seats became empty again. So, after two years, the millionaire propagandist gave up his effort to induce people to look at a play that they declared was not worth attending. The moral for the increasing number who attempt to disseminate ideas through this medium is obvious. Faith and a good intent is not enough. The product must be worthy in its own right.

An International Holy Day

INTERNATIONAL Golden Rule Sunday this year comes on December 2. Again we are asked to eat a simple meal, to think and talk about a piece of work done in the spirit of the golden rule and to help that work—in this case help bring it to a close—by contributing to it what we save in the difference between this frugal meal and our usual more ample Sunday noon dinner. Such an observance cannot but have our approval. It does not imply that Near East relief, which this year for the last time will be the sole beneficiary of Golden Rule gifts, is the only worthy recipient. It should rather be an occasion to use one fine piece of constructive philanthropy to point the way to the many similar and great opportunities for our wealthy progressive Christian nation to show that "brotherhood" is a word of more than local use. Of course the principle of the golden rule is not limited to Christianity. The other great religions express the same idea in various forms and in the Golden Rule observance fifty nations,

not all Christian, have shared. But no other phrasing is as active and vigorous as that of Jesus and no nation is better able than our own to lead in making the words count in world affairs. The observance of Golden Rule Sunday may some day be as important a national holy day as Thanksgiving, Memorial day or Christmas, with the added significance of being the only holy day shared by all nations and all religions. It is not too much to ask those who wish that there might be such a planetary bond to help pave the way by observing the day this year.

Seeking Authority for Orthodox Judaism

NOTHING could show more clearly the fundamental difference between orthodox and reform Judaism than the suggestion of Rabbi H. Pereira Mendes for a re-institution of the ancient Sanhedrin. The Union of Orthodox Congregations of America is now engaged in celebrating the more than a half-century of leadership which Dr. Mendes has given to this conservative branch of Judaism. As one part of this celebration it arranged to have the veteran rabbi speak over the radio from one of the highest powered stations in the country, WJZ of New York. When the speech came to be broadcast for which American orthodox Judaism was waiting, it proved to be an appeal for the reestablishment of the Sanhedrin. Dr. Mendes has in view a body of the same size and power as that which disappeared from history with the final dispersion of the Jews under the bludgeonings of Rome. It would not, of course, exercise those powers over life and death which the Sanhedrin possessed in the later days of the Jewish state. But it would provide an authoritative court of review for all questions of doctrine or religious practice. To it orthodox congregations throughout the earth would be expected to defer. It would establish an authoritarian basis for religion as rigid as that of Roman Catholicism. In all of this the orthodox congregations will, of course, if they follow the leading of Rabbi Mendes, be greatly increasing the distance between themselves and the congregations of reform Judaism. It is impossible to imagine that the prophetic type of ministry which grows increasingly common in reform Judaism would suffer the decisions of any council, however international, to fix at any time the content of doctrine or the forms of worship. Orthodox Judaism, if

Dr. Mendes rightly represents it, is encysting itself in a world in which reform Judaism means to play a bold and creative part.

Personal Abstinence Is the Need

HORACE D. TAFT, famous schoolmaster and member of a famous family, has written a letter to the New York Times which reflects the new atmosphere in which prohibition is being discussed following the election. The letter makes the point that the final solution for the problems of bootlegging, bribery and law-breaking in general which have grown to such serious proportions lies with the individual citizen. When the citizen stops drinking, the bootlegger will become extinct; it will no longer be necessary to bribe the police to wink at violations of the liquor laws; the whole intricate series of evil situations which now accompany dry law enforcement will disappear. The obvious appeal, therefore, is no longer to legislatures but to the good citizenship of the individual citizen. The country has shown that it wants to go dry. Will the citizen do his own part to carry the national purpose into effect? Says Mr. Taft:

One would not make this appeal to a man whose motto is "Let the country go to the devil, I am going to have my drink." But we need not consider him. He generally has no moral courage, and in time will fall into line. Lack of moral courage is at the back of a great deal of this social drinking that goes on now. But there are hundreds of thousands of men the country over who without fuss have changed their habits in this respect. You must choose one of two alternatives. You must go on justifying and encouraging the man who makes bribery necessary, or you must preach an abstinence against which the bootlegger and the briber have no defense, an abstinence which cuts at the very root of all the evils complained of in connection with prohibition, an abstinence which will double all of the benefits which are credited to that policy. I have indicated that this abstinence will some day be universal. The process of making it so we can lengthen or shorten, thereby increasing or diminishing the corruption and demoralization through which we must travel. Of course it is a long process, but there is no other way out. There is no other way in harmony with the trend of modern civilization.

It is our belief that this appeal to the moral responsibility and moral courage of the individual citizen will be increasingly heard from this time on. It will come from the white house and from leaders in every phase of our national life. And ultimately it will have great effect.

Away from Mass Education

HARD ON THE HEELS of the Meiklejohn experiment at Wisconsin and the new plans for the Claremont colleges in California comes Harvard's announcement of her contemplated building of an "inner college." This will consist of a separate group of residence halls and classroom buildings. In it from 250 to 300 students will be accommodated. They will be drawn from all four undergraduate classes and will follow the same curriculum as do the other students of Harvard college. But they will pursue their work under the direction of a staff of resident

instructors who will live with them continually in this college within a college. The scheme greatly resembles the relation held by the colleges of Oxford and Cambridge to those universities. Harvard hints that, if its first "inner college" proves a success, others will follow it. If all these are given the same financial backing which has been provided for the pioneer—\$3,000,000 for a school housing 300 students—the financial future of the plan, at least, would be secure. The inner college at Harvard represents the admission of one university that the present mass method of education which obtains in schools enrolling thousands of undergraduates brings disappointing results. These disappointments evidently come to the students, for it was a committee of students who recommended the foundation of the inner college at Harvard. And the fact that the faculty acted favorably on the student proposal shows that the teacher is equally dissatisfied with things as they now are. A return to smaller educational units seems to be in the collegiate air. If the large university follows this trend far, it may have a serious effect in the denominational school which is still trying to attract students on the ground of the additional personal attention which its faculty can give to their pupils.

Negro Education Improving, But Not for Ministry

CERTAIN FIGURES made public by the federal bureau of education tell an encouraging story of progress in providing higher education for Negroes. Colleges for students of this race have more than doubled in number during the last ten years, and their enrolment increased sixfold during the same period. In 1916 there were thirty-one Negro institutions offering college work, with an enrolment in their college classes of 2,132. In 1926 there were seventy-seven such schools doing college work, wholly and in part, and the number of students taking college studies was 13,860. In the same year 1,711 degrees were conferred, and of these 211 were graduate and professional degrees. All this is to the good. Its relation to the awakening of Negroes all over the United States is too obvious to require pointing out. But the same statistics reveal other facts which cannot be viewed with equal satisfaction. Particularly should the church forces regard some of these other facts with misgiving. For these statistics show that there is still a woeful lack of properly trained Negroes for the professions. The proportion of Negro physicians to the total number of members of their race in America is, for example, only one to 3,343, as contrasted with the one to 535 ratio which obtains in the case of whites. The proportion of Negro dentists is only one-third that of the physicians. But the worst lack of all is for trained ministers. Negro theological seminaries are turning out less than ten graduates a year to fill the vacancies occurring in 19,000 pulpits! Time was when the minister was the universally acknowledged leader of the Negro community. Except in backward localities, this is no longer true. If the churches hope to hold their position of power in Negro life they must begin at once to provide a clerical leadership which by reason of intelligence and culture as well as by its moral vigor, can command respect.

Or It Might be Swallowed In a Capsule

ONE CANNOT HELP WONDERING with what degree of enthusiasm some of the members of the instructional staff of the Bible Institute of Los Angeles subscribe to the thirteen points of the statement of doctrine put forth by that institution. "The scriptures are without error or defect of any kind." "Men are justified on the simple and single ground of the shed blood of Christ and upon the simple and single condition of faith in him who shed the blood." "All those who persistently reject Jesus Christ in the present life shall be raised from the dead and throughout eternity exist in a state of conscious, unutterable, endless torment and anguish." "There is a personal devil, a being of great cunning and power. He shall ultimately be cast into the lake of fire and shall be tormented day and night forever." Of these propositions, and others germane to them, it is written: "Every member of the board of directors, and every teacher and missionary, is required to sign this statement of doctrine the first of each year; and no one can ever preach or teach in our buildings any doctrine contrary to it." Among the names of the faculty which appear on the letter-head of the institute are those of such well known men as Rev. G. Campbell Morgan, Rev. John McNeill, Rev. John H. Hunter. If "the first of each year" refers to the calendar year, the time for the annual subscription draws near. Also, the time draws near the birth of Christ, and we respectfully suggest the advantage of making the submission during the season of universal joy and good will. In the old days it used to be customary to administer quinine in jelly.

A Schoolmaster Who Thinks that Human Nature Can be Changed

ONE of the favorite charges brought against the movement for world peace claims that it is foredoomed to failure because of the impossibility of changing human nature. And human nature is assumed to be eternally combative. But that great English schoolmaster, Dr. Cyril Norwood, points out that there are already large areas of the earth in which human nature has been changed at least far enough so that it is unthinkable that the inhabitants should take up arms against each other. Dr. Norwood, once at Marlborough and now headmaster at Harrow, puts it this way: "The state of mind from which the idea of war has been banished now exists among large blocks of the people of the world. It has been created in the mind of the people of the United States, who are not going to fight one another. It is clean out of the question that the members of the British empire should do so. I do not think that there is the least chance that we could get the British empire and the United States to line up against one another, whatever nasty things each of us may say regarding the other from time to time." And then Dr. Norwood went ahead to make this typical schoolmaster's suggestion: "No one in the future will want to launch a war unless incredibly thick in the head, and this is a matter of education. The teaching of history should not be narrow. First teach plainly the history of the years 1789 and 1914

and every intelligent boy and girl will be able to draw their own conclusions." But there are places where the last thing which the educational authorities desire is that effort to "teach plainly" of 1789 or 1914 or any other year.

Misbranding with the Name of Science

UNDER THE AGREEMENT that members of the league of nations will file with the office of the league at Geneva copies of all treaties executed among themselves, there was recently registered a treaty under which there is set up an international organization for the promotion of the wine industry and the increase of the consumption of that commodity. The parties to the treaty, which became effective on October 29, 1927, are France, Spain, Italy, Greece, Hungary, Portugal, Luxemburg and Tunis. An International Wine office is established at Paris, among the avowed purposes of which are the following: "To collect, study and publish information tending to demonstrate the beneficent effects of wine; to map out a program of new scientific experiments which it would appear convenient to undertake in order to demonstrate the hygienic qualities of wine and its influence as an agent in the fight against alcoholism; to take, in accordance with the laws of each country, every measure tending to the increase of the wine trade." The highly scientific character of the proposed "scientific experiments" will be evident at a glance. They are not intended to find out something but to demonstrate something which it is to the economic interest of the parties concerned to have demonstrated. The office is not to disseminate all information about the effects of wine, but only about its "beneficent effects." A later paragraph in the treaty promises the assistance of the organization to prevent mis-branding. It ought to make a start by ceasing to mis-brand as "scientific" a line of research whose promoters so baldly proclaim that they have no interest in any facts with reference to wine except those which can be used to support a pro-wine propaganda.

The Cult of the Roughneck

OF ALL the unlovely aspects of post-war society, surely none is more disturbing than the evident attempt of many who should exemplify the highest standards of culture to act as though their formative years had been spent in a tenement. Men and women who have been given privileges of education and of environment which should make them the guardians of the most worthy elements in our social inheritance, again and again are to be found talking and acting as though intent on making our life as brutish and as strident as ever it has become on the Bowery or in a Madison street flop-house. That distinguished historian, Mr. James Truslow Adams, writing on "The Mucker Pose" in the current Harper's, claims that "a gentleman in America nowadays seems afraid to appear as such; that even university men try to appear uncultured; and that the pose of a gentleman and a scholar is that of the man in the street." The current cult, so widespread

as almost to constitute social good form, is the cult of the roughneck.

Listen to today's conversation, and—if blindfolded—you might frequently think that you had strayed into a long-shoreman's dive. It has been the fashion to poke fun at the prudishness of Victorian speech. Perhaps there was an element of circumlocution that we are as well off without in a period which knew human legs only as limbs. But the change from Victorian prudishness to our modern vulgarity and general profanity can hardly be set down as an advance. Mr. Adams tells of refusing to take foreign visitors to American clubs because of the impression which would be made upon them by the hard swearing of the members. There are clubs in which he would find almost as much of the same thing in the ladies' dining room as in the men's grill.

This addiction to coarse language is now to be found on the lips of many ministers. They have copied, to a large extent, the verbal manners of a certain type of "he-man" Y secretary. One article in the code of the roughneck cult holds that masculinity requires profanity, and the parson who does his pastoral work on the golf links or at the chamber of commerce smoker generally craves recognition for his masculinity with a fierceness which refuses to be balked by any obstacles. College professors—always so eager to persuade their student observers of a persisting hardihood behind the outward sheltered appearance of their lives—are also tending increasingly to the use of gutter language.

Naturally, the same cult now claims possession of the stage. In so far as the stage attempts to mirror contemporary custom, it largely deals with sordid aspects of life and it uses a vocabulary which, twenty years ago, would have been unintelligible to an audience not recruited from the underworld. The playwright who seeks great financial reward today sets his characters in the milieu of a night club, or a burlesque show, or a bawdy house, or at the very least in a jail. From these characters there jets forth an almost uninterrupted stream of unprintable language. Indeed, the stage is not content with mere coarseness. At least two or three of the plays which have been presented recently in New York have revolved about situations, and employed words, which were totally unintelligible except to audiences informed as to obscure and perverted forms of vice.

The same obsession with brutishness is to be found in current literature. It is significant that our latest literary sensation is a former prizefighter and tramp who, although he now lives amid the luxury of New York's Vanderbilt hotel, gathers his swollen royalties from books which claim to leave nothing in the most sordid aspects of the underworld unrevealed. For the past dozen years an industrious army of biographers has gone scratching about through the archives trying to find personalities who might be served up in a manner pleasing to the current appetite. If a man was a rogue and a ruffian in the first place, he has forthwith been seized upon as a perfect subject for biographical treatment. If he had, unfortunately, lived an honorable life, no research has been too arduous, no theorizing too fantastic to employ in the effort to show that, under cover, he must have been a rake or a charlatan.

Society, as that term is used by the newspapers, is doing its best to prove that, at heart, it is composed of roughnecks. Mr. Tex Rickard announces that he has 600 millionaires associated with him in the promotion of the prizefights out of which he has made his own fortune. Mr. Rickard must, at times, marvel at the shift in popular interest which has come since the days when, as a saloon-keeper in a Nevada mining town, he backed his first fight. Then it was only in frontier communities, where most of the appurtenances of civilization had still to penetrate, that such contests could legally take place. Today it is quite the thing, not only for Mr. Rickard's 600 millionaires to attend his fights, but for them to bring their ladies with them.

But of all the indications recently given of the power of this cult of the roughneck, the recent presidential campaign supplied the most amazing example. Deliberately, the governor of the most highly developed state in the union was presented to the country as a sort of cross between a vaudeville performer and a Tammany ward-heeler. His eccentricities of costume and of speech were emphasized; the fact that he spent his youth under the shadow of the Brooklyn bridge was in some subtle way presented as a reason why he should spend his maturity in the shadow of the Washington monument. Governor Smith was, of course, a party to this strategy. He fell in with it for the same reason that his advisers originally adopted it, namely, that it was believed that this figure of grown-up street gamin would attract votes. Governor Smith is no roughneck, but an adroit and sophisticated politician. His personal habits, when left to himself, are the habits of any successful man who likes to live comfortably, consort with men and women of importance, and manage to provide opportunities for his children greater than he himself enjoyed.

Governor Smith's associates for years have been men and women of culture, possessing all the social graces. He has been a friend of Elihu Root, of Charles Evans Hughes, of Franklin Roosevelt, of Nicholas Murray Butler, of Dr. and Mrs. Henry Moskowitz, of Miss Lillian Wald—to mention only a few among hundreds of equal refinement. If he has chosen to continue to speak the argot of the lower east side, it has been a deliberate choice, based on his judgment as to what will win votes. All the biographies of the governor refer to his unusual abilities as an actor. In the recent campaign, he chose to act the roughneck part, not because he is a roughneck, but because he knew that the country contains thousands of voters who were longing for a roughneck candidate.

There was something amusing or disheartening—depending on how you looked at it—in the manner in which large sections of the self-proclaimed intelligentsia proved the soundness of Governor Smith's reasoning. There were some of these, of course, who gave their support to Mr. Smith for cogent reasons. But multitudes of highbrows, many of them in college faculties, found in championing the candidate with the brown derby a chance to escape from the frustrations of their daily dilettantism and to swagger before their fellows as—by Jove!—red-blooded roysterers of a sort.

In this there was, to be sure, an element of patronizing which must have been galling to a man with as swift intui-

tions
requir
neces
for
those
treat
coura
desir
a gro
the p
Th
hope
are
nom
man
cert
will
We
and
fad
Wh
out
act
suc

tr
ti
A
a
r
h
u
h
a
i

tions as the democratic candidate. But a career in politics requires sacrifices of many sorts in order to garner its necessary harvest of votes. So Governor Smith was forced not only to allow himself to be thus patronized by those who treated him in much the same way that they had treated the ambitious Mr. Tunney, but also constantly to encourage these patrons in the belief that their patronage was desired. It may have been hard on Mr. Smith, but it gave a great kick to the highbrows who paraded themselves as the partisans of the roughneck.

This whole cult of the roughneck is a curious, and let us hope a rapidly passing phase in American life. It is, we are told, a usual aftermath of war. Much the same phenomenon appeared in this country after 1865 and in Germany after 1870. If it is one of the effects of the war, certainly it takes a long time in wearing off. Perhaps it will not wear off as long as the war plays remain popular. We cannot believe, however, that it represents any deep and permanent change in the national character. It is a fad, not a quality. Presently the fashion will change. When it does we shall look back upon these days and ask ourselves with incredulity: Can it be true that we ever actually cultivated the brutish aspects of our natures in such a fashion? Unfortunately, it has been true.

The Cruiser Bill

CHURCH OPINION in the United States is, naturally disturbed at the prospect of an expansion of the navy at the precise moment when the multilateral treaty for the renunciation of war will be up for ratification by the senate. President Coolidge indicated in his Armistice day address that he would favor the building of additional cruisers, and it is generally assumed that he will recommend in his message to congress the passage of the bill which passed the lower house last spring and was held up in the senate by the congestion of bills in the final hours before adjournment last June. The bill provides for fifteen additional cruisers, one aircraft carrier and one other auxiliary ship, and calls for an outlay of some \$274,000,000. It seems on the face of it that to pass a bill for the construction of more vessels of war while we are engaged jointly with all other nations in consummating an act which renders war unlawful discloses an inconsistency which amounts to hypocrisy.

Indeed, the peace organizations of the country are so construing it, and are waging their campaign against the bill on this ground. Public opinion is being aroused to get the peace pact ratified before the navy bill comes up, so that the pact as a *fait accompli* may exercise its powerful influence against such an increase in our military establishment. With the aim of these peace organizations we are in thorough sympathy, but we have grave doubts as to the wisdom of the strategy which they are pursuing.

At once let it be emphatically said that we are opposed to the navy bill. We deplore its recommendation by the President and the statement of passive acquiescence in its passage by Senator Borah. The United States does not need these ships. No enemy threatens us or is likely to threaten us. The

theory that we need them as pawns in the game of future limitation of armaments or reduction of armaments, if not a false theory, is certainly a dangerous one upon which to base a national policy. A great nation cannot afford to play with the fire of competition in armaments in that fashion. Europe may yield to such a threat, and again she may not. It is true that Britain and France are staggering under their annual war budgets, and look with dread upon the development of naval competition with our vastly more resourceful nation. At the same time, who will argue that the possibilities of a rational approach to Europe have been fully explored and exhausted? Mr. Coolidge's conference at Geneva failed. But everybody knows why it failed. Mr. Coolidge had made no diplomatic preparation for it. It was a conference of naval experts rather than a conference of governments. And it became deadlocked on a technical principle of limitation which, in the nature of the case, mere admirals and naval experts could not be expected to transcend. Mr. Hoover, we think, will be able to make a new and more promising approach without the aid of a threat—either overt or implied—that unless Europe joins us in limitation and reduction we will go forward in competition with her.

The cruiser bill plays into the hands of our big navy party. Its success will obviously invest that body of strident public opinion with increased influence in our national affairs, making it all the more difficult to reorient our policies in the light of the total abandonment of war as an instrument of national policy. The bill should be opposed by all who pray for peace.

But when all this is said, it remains to be pointed out that the cruiser bill represents a peace victory, one of the most substantial victories achieved in this country since the war. The bill for 17 ships is but the remnant of the original recommendation of the navy department which called for 74 ships. The proposed expenditure of 274 million dollars was originally nearly 800 million dollars. It was the churches and the peace forces of the country who, by bringing public opinion to bear in an avalanche of protest, reduced the original proposal to the terms of the present bill. We must not lose sight of that fact. If the cruiser bill passes in spite of the present protest, the great achievement of last winter should not be eclipsed.

Moreover, it must be kept in mind that the cruiser bill is actually far along in the process of becoming law, and would in all probability now be law except that it was caught in the jam of legislation in the expiring hours of the last session of the senate. As we say above, it has already passed the lower house. This consideration, while it should not weaken the vigor of our determination to get the whole loaf for peace, if it is possible to secure it, should, however, not only temper the disappointment which all peace folk will feel in case the bill is passed, but should also have a bearing on the strategy which the peace forces now adopt.

It would be a mistake to tie together too closely the opposition to the cruiser bill and the support of the peace pact. The cruiser bill may properly be considered as potentially enacted six months ago. It is on the senate calendar. It is not new business. The senate may take it up whenever it desires to do so. The President will probably recommend that it be

taken up at an early date. Whether it is taken up before or after the peace pact does not seem to be a vital issue. If the pact is ratified first, no one will deny that it will invest the many arguments against the cruiser bill with tremendous potency. On the other hand, the cruiser bill, with the legislative momentum it has already secured, and with the country in a state of irritation over recent disclosures of certain European attitudes, has at least a fighting chance of adoption. If it is to be adopted, it is better that it should be adopted before the pact comes up. As a hang-over from the pre-pact regime, its moral inconsistency with the pact will be less damaging to peace idealism than if it is deliberately passed after the renunciation of war has been proclaimed.

This nice balancing of competing strategies is no more to our taste than it will be to the taste of the peace organizations and their leaders. There is something absolutistic about the peace mind, which invests its leadership with a high disregard for questions of procedure, and impels them to thrust boldly at their objective, letting events work out the means for attaining it. This, we believe, is a sound instinct in every great moral undertaking. And we would not depart from it now, with the outlawry of war so nearly in sight. That is the reason why we are willing to seem to balance competing strategies. Our attempt to do so throws us back upon an absolutist position. The only safe course for the present crisis is to concentrate the full power of peace public opinion against the cruiser bill, and take the consequences; and to concentrate the full power of peace public opinion in support of the peace pact, and take the consequences; but avoid tying them together in any strategy of mutual dependence.

To characterize the passage of both the cruiser bill and the peace pact as "hypocrisy," is unfair not only to the government of the United States, but to the peace pact, and peace supporters may eventually regret that they have indulged in such extreme talk. To try to use the logic and power of the pact, in advance of its ratification, as an argument against cruiser building, will prove to be ineffective. Indeed, such use of the unratified pact will but rouse the militaristic impulse to its utmost endeavor. While the fate of the pact is in suspense its implications do not make winning arguments. The power of the pact cannot register in anticipation, but only when it has become international law.

Let us oppose the cruiser bill with all vigor! But let us keep in mind that it does not follow from the fact that 17 cruisers have been authorized that all of them will be built!

Advertising Our Competitors

A Parable of Safed the Sage

I WAS in a certain City upon the night of the Sabbath, and I sought me out a Synagogue and I entered. And it was a Popular Place, with Bright Lights and much Billboard. And I got past the first Handshaker unharmed, but the second one caught me and hurt mine hand, and the third one followed me after I was seated, and came and shook hands with me. For in that place every Stranger was supposed to wear a Drug Store label, Shake Well Before Using. And I was Well Shaken.

And he who Preached that night talked about Sin. For he had been the rounds in that city, and he hinted darkly at the things he could tell if he tried, and he said that Sin was Very Evil, and Very Undesirable and that it had Unpleasant Consequences.

And at the close, one of the Handshakers said unto me, Come thou and meet Our Pastor. And I went.

And the Pastor said, I am happy to meet thee. Come and sit in My Study.

And we sate for a time.

And he said, How didst thou like my Sermon?

And I said, Thou madest Sin appear Very Interesting.

And he said, What dost thou mean?

And I said, I have a certain Predilection in favor of Righteousness, and I am disposed to Disapprove of Sin. But as I heard thee, I said, Surely there must be something to be said upon the Other Side. And the more thou didst Lambast Sin the more I began to wonder whether there ought not to be some investigation of the matter upon mine own part.

And he said, Surely thou dost jest, and with a Very Solemn Subject.

And I said, I am so constituted that I never can feel Quite Sure whether I jest or not, but I think that I am in earnest.

And he said, Did I, indeed, prompt thee to investigate the Sins which I denounced?

And I said, I think that I shall not investigate them, for I have no Great Curiosity about them. But that is because I am old and not because thine is a Good Method.

And I said, Thou didst bring the people here tonight under promise that they should hear something wicked, and they will not demand their money back. The Handshakers when they count the contents of the Plates will say, Our Pastor doeth well. It is not for me to complain. I dropped the fourth part of a Shekel into the Plate and thou art welcome to it. But I think it better to Advertise Righteousness than Sin. I like not the kind of salesmanship that doth mainly run down the goods of the Competitor and thus increase his Market.

And he said, Ought I not to warn men against Sin?

And I said, I would rather thou shouldst encourage them to Righteousness.

Signs of Age

WHEN dawns have lost
Their power to hurt,
And winds to sting
With a joy-barbed quirt;

When April no longer
Savors of thrills,
When I go by the highway
Instead of the hills;

When I fear the devil
And hate the cold—
Then you will know
I am old—I am old.

ETHEL ROMIG FULLER.

I
c
e
to the
questi
treaty
denie
attach
reply
plicit
tract
V
of th
No;
affect
the
inclu
esse
stitu
ma
a d
of
of
to
all
bu
tio
rig
M
hi
an
hi
al
p
h
f
ti
f
a
c
l

Self-Defense and the Peace Pact

By Charles Clayton Morrison

IN THE PRECEDING ARTICLES of this series, we considered certain questions raised in the correspondence between Mr. Kellogg and M. Briand leading up to the signing of the pact of Paris. Among these was the question of legitimate self-defense. If a nation signs a treaty renouncing its right to go to war will it thereby be denied the right to defend itself in the event of an actual attack? M. Briand raised the question. Mr. Kellogg's reply was that self-defense is an inherent right; it is implicit in all treaties and all law; it is inalienable; no contractual or legal process can take it away.

Very well, said M. Briand, then let us say so in the text of the treaty. To which Mr. Kellogg replied, in effect, No; a treaty renouncing war, since it neither involves nor affects this inherent right, need make no reference to it; the right of self-defense stands on its own feet, and to include it in the treaty only diverts attention from the essential purpose of the treaty which is to abolish the institution of war; if special exception of self-defense is made in the treaty it will lead to an attempt to include a definition of self-defense, and "it is not in the interest of peace that a treaty should stipulate a juristic conception of self-defense, since it is far too easy for the unscrupulous to mold events to accord with an agreed definition."

NO EXCEPTION IN TREATY

In this course of reasoning Mr. Kellogg was able eventually to carry with him not only the French foreign minister, but all the governments sharing in the primary negotiations. The treaty signed contained no reference to the right of self-defense. In most circles of peace advocates, Mr. Kellogg's position is, generally, so far approved. But his position has been criticized sharply by many students and writers who contend that in the full statement of his position he went much further and gave away practically all that had been gained by holding the treaty to its essential purpose, and to that purpose only. The full statement of his position was made in an address on April 28, 1928, before the American Institute of International Law. Portions of this address, including his utterances on self-defense, were included in his note of June 23, addressed to all the negotiating governments, and received favorable comment from all of them. Mr. Kellogg's paragraph relating to self-defense is as follows:

There is nothing in the American draft of an anti-war treaty which restricts or impairs in any way the right of self-defense. That right is inherent in every sovereign state and is implicit in every treaty. Every nation is free at all times and regardless of treaty provisions to defend its territory from attack or invasion and it alone is competent to decide whether circumstances require recourse to war in self-defense. If it has a good case, the world will applaud and not condemn its action. Express recognition by treaty of this inalienable right, however, gives rise to the same difficulty encountered in any effort to define aggression. It is the identical question approached from the other side. Inasmuch as no treaty provision can add to the natural right of self-defense, it is not in the interest of peace that a

treaty should stipulate a juristic conception of self-defense since it is far too easy for the unscrupulous to mold events to accord with an agreed definition.

Mr. Kellogg's critics do not find fault with his legal contention that the right of self-defense is an inherent and inalienable right and implicit in every treaty, but they lift up hands of dismay and scorn when he says:

Every nation is free at all times and regardless of treaty provisions to defend its territory from attack or invasion, and it alone is competent to decide whether circumstances require recourse to war in self-defense.

This concession, it is claimed, opens the door to any war which any nation may desire to wage. Only let a nation claim that it is fighting in self-defense, and it thereby establishes its war upon a legal basis and cannot be charged with violating its obligations under the peace pact. But all wars have always been so conceived and so defended by those who waged them. Therefore, in so far as the negotiating correspondence may be held to interpret the intentions of the signatories, the pact marks no advance toward real peace. Indeed, it is even argued by some that it marks a step backward from the obligations assumed under the covenant of the league of nations. A British writer, Mr. W. Arnold Forster, states the case for this entire school of critics on both sides of the water, when he says: "The self-defense formula . . . represents a return to the anarchic position that we were in before article 12 of the league covenant was adopted. It could be used, indeed was used, as justification of the German invasion of Belgium, the beginnings of the Greek invasion of Bulgaria, and the Boer war."

A SERIOUS CRITICISM

This criticism is about as serious as can be. And it is so general as to be practically the orthodox view. Few, if any, voices have been raised against it. One wonders how such writers who contend that the understandings reached in the correspondence are integral to the pact, and who read Mr. Kellogg's statement about self-defense as Mr. Forster reads it, can still hold the pact to be anything but a hollow farce. If it puts us back instead of forward, why should it not be condemned, instead of favored?

It is no purpose of the present article to enter into controversy. Our aim is simply to examine Mr. Kellogg's statements and let them declare their own meaning. But I cannot resist the temptation to turn aside and see what article 12 of the covenant of the league has to say about the abolition or limitation of the right of self-defense. Certainly it will be news of the first order in the world of international affairs if it can be shown that in signing the covenant of the league the nations swallowed the obligation of non-resistant pacifism. This is much the largest claim that has ever been made for the league, and if it can be substantiated we are nearer the golden age of brotherhood than anybody has dared to imagine—nearer, that is to say, had not the wicked Kellogg treaty released the nations from their non-resistant obligations under the league covenant! What is article 12?

The members of the league agree that, if there should arise between any of them any dispute likely to lead to a rupture, they will submit the matter either to arbitration or judicial settlement or to inquiry by the council, and they agree in no case to resort to war until three months after the award by the arbitrators or the judicial decision, or the report by the council.

Now if any reader of these words will show me where in article 12 there is any direct or implied limitation put upon self-defense, or any reference to self-defense, or any envisaging of a situation in which the question of self-defense might arise—well, I feel safe in offering a large sum of money as a reward, on the theory that I can pay it by taking up a handsome collection amongst the non-resistant pacifists of the world! I most humbly recall when I first ran into this article 12 argument. It was in a conference in the Royal Institute of International Affairs in London near the end of last July. A very distinguished body of international experts had honored me with an invitation to speak on the Kellogg pact and to answer questions. My brief talk was hardly done when a gentleman from the floor made an extended argument along the precise line of the thesis I have quoted above from Mr. Forster. Stunned, I asked, Do you mean to say that article 12 has any relevancy whatever to the question of self-defense? His affirmative contention was supported by several others, whose names, famous on both sides of the Atlantic, I would give but for the fact that the conference was understood in advance to be strictly confidential. This was my "most embarrassing moment." I could find no words to continue. My wits were paralyzed. I felt a great gulf yawn between my mind—albeit I doubted then that I really had one—and theirs. I did not fully recover my equilibrium during the two hours of the conference.

AN AMAZING INTERPRETATION

A few days later this argument appeared in an extended communication to the *Manchester Guardian*, and the *Nation* (London). It has gained wide currency in league and pro-league circles. I met it in Geneva more than once, notably in a conversation with a member of the secretariat who seriously argued that the right of self-defense had been voluntarily renounced by the acceptance of this same article 12, and that now Mr. Kellogg had come along with his treaty which the militaristic parties in the British and French governments had seized upon as an opportunity to escape from the non-resistant obligations which were riveted upon them when they joined the league of nations! Any government to whose attention this new interpretation of the covenant may have been brought must have been stabbed broad awake by the startling discovery that for nearly a decade it had been living under a system which denied it the right of self-defense!

I have already devoted too much space to this absurd claim, and yet I have not answered it. I cannot answer it. I cannot even state it. But the fact that it is put forward by people of reputed intelligence is part of the background against which I desire to examine Mr. Kellogg's full statement on self-defense. I contend that Mr. Kellogg's position on this question as stated in the negotiating correspondence is absolutely sound, including the sentence to which many

peace advocates particularly object. His position is sound in law, in equity, and as of necessity. Furthermore, I contend that his position weakens in no degree the full force of the pact itself.

The critics of Mr. Kellogg are unfair in that they take a single sentence out of its context and read into it a meaning which its context forbids. An honest, careful reading of his full statement, quoted above, will yield not the slightest aid or comfort to so-called "defensive war," that is, a war waged for some other purpose but arbitrarily justified on the false grounds of self-defense. Mr. Kellogg is discussing genuine self-defense, and every statement of his entire paragraph must be read with that in mind. Pseudo-self-defense is not considered. What standing a false claim of self-defense would have under the treaty, or what the other signatories should do about it, is not envisaged.

AN INHERENT RIGHT

At the beginning of his statement he establishes the definite meaning of the term "self-defense" when he asserts that it is an inherent right. Every time he uses the term, he uses it in the sense of an inherent right, a right inalienable and implicit in every treaty. As we read his succeeding sentences we do violence to his clear use of the English language if we allow any other connotation to creep into the term. He does not define self-defense. He declines to do so, on the good legal ground that it cannot be abstractly defined, and on the good practical ground that to attempt to define it only furnishes a refuge for the unscrupulous. But whatever the concrete circumstances of its exercise may be, the self-defense he is talking about is an inherent right—it is real self-defense.

If now we take the statement which has so offended many peace-minded people, and read it as part of its context, its literal and absolute truth will be disclosed: "Every nation . . . alone is competent to decide whether circumstances require recourse to war in self-defense." It cannot be otherwise, if we keep in mind that he is talking about the exercise of self-defense as an *inherent* right. Who else could help a nation decide the circumstances under which to exercise an inherent right? The very fact that it is *inherent* implies that the circumstances are such that the sole responsibility of decision rests upon the nation concerned. The nation *alone* is competent to decide whether it may exercise this inherent right, because, if there is any chance to estop the attack without resort to war the resort to war is not the exercise of an inherent right. The inherent right of self-defense cannot coexist with an alternative legal means of defense. If there is such an alternative it destroys the inherency of the right. Only when there is no other legal recourse can recourse to war in self-defense be claimed as an inherent right. And if the circumstances are such that there actually is no other recourse it is self-evident that the endangered nation *alone* must decide whether it will exercise its inherent right of self-defense.

CIRCUMSTANCES OF SELF-DEFENSE

Mr. Kellogg's reasoning is not only invulnerable but inevitable. If his primary statement that genuine self-defense is an inherent right is accepted, it is hardly more than a

truism to go on and say that only the nation concerned can elect whether the circumstances require its exercise.

As an individual living in a society governed by law, I have an inherent right to defend myself against assault. The law has never taken that right away from me. It cannot take it away. But if I am threatened bodily harm by a bully in the presence of a policeman and I knock the policeman down and shoot my assailant, I am not exercising an inherent right. The presence of the policeman, assuming that he is competent and aware of my jeopardy, cancels the inherency of my right. That right has been transferred to the law, which the policeman personifies. But if a policeman is not at hand, and I am in danger, I *alone* must decide whether forcibly to defend myself or not. My right to do so is inherent, and it is inherent because I am "alone," that is to say, there is no alternative.

SELF-DEFENSE AN ABSTRACTION

This discussion will seem to many readers like much ado about a bare abstraction. And they will be justified in feeling thus about it. Not the least of my motives in hammering out the logic and the law in this fashion is to disclose the fact that the thing we are dealing with is an abstraction. The entire discussion of self-defense as an inherent right is purely theoretical. In the realm of international relations a concrete occasion for the exercise of genuine self-defense does not arise. Modern warfare has passed beyond those simple conditions in which the combatants may be distinguished as "aggressor" and "defender." Any such distinction has been wholly swallowed up by the colossal institution which war has now come to be, and by the subtle processes which precipitate actual fighting. "Aggressive" warfare has gone forever. Aggression is now reciprocal. Self-defense has gone forever. A plausible case can be made on both sides of any war. That this is so, and why it is so, will be made clear if one takes a broad look at the structure of the world-wide war system.

The war system is itself an international organism. The war department of the United States is no longer merely the "fighting arm" of the American government. The French army is no longer merely the "fighting arm" of the French government. The British navy is no longer merely the "fighting arm" of the British government. No nation's war organization is any longer merely an "arm" of that nation. It is a unit in a world-wide system of might, each national unit vibrating in sensitive interaction with the activity of all other national units. The world-wide war system is part and parcel of the modern world's solidarity. The beneficent solidarity of all mankind, resulting from fast transportation, facile communication, economic and financial interdependence, diplomatic alertness, and a score of other factors, physical and psychological, is paralleled by the sinister solidarity of the world-embracing institution of war.

WAR AND CIVILIZATION

The institution of war has grown *pari passu* with the growth of civilization itself. The modern state tends to become more and more a vast military machine. Not alone its international relationships but its domestic policies are en-

tangled with the war system, subordinated to it and supported by it. When the nations are at "peace" the war system is in a condition of equilibrium, of active equilibrium. An actual war means only that the system has been thrown out of its equilibrium and is seeking to regain inner adjustment. The old fashioned distinction between "aggression" and "defense" is completely swallowed up in this octopean military organism whose tentacles take hold upon the lives and resources of all nations. No people nowadays wakes up to find an unexpected enemy camping over against its boundaries. Wars simply do not arise in that primitive romantic way.

Mr. Kellogg therefore acted wisely and with profound insight when he refused to allow his great proposal for the overthrow of the colossal institution of war to be clouded and confused with any reference whatever to the purely theoretical right of self-defense. He did well to state the logic and the law with respect to that inherent right, and his statement, as legal theory, is literally sound. In projecting his treaty, however, he was not dealing with this theoretical point of law. He repeatedly called M. Briand's attention to the objective he was aiming at: the abolition of the *institution* of war. The treaty which he was proposing must deal with that concrete reality, and he would not allow the blood of his realistic purpose to be sucked away by an irrelevant theoretical abstraction. His proposal to abolish the war system by a universal treaty in which the nations would surrender their right to wage war neither involved nor affected the abstract right of self-defense. No legal or contractual procedure could affect that right in any way. Being inherent, law could not reach it. That is what it means to be inherent. But it is an abstract right, a right which, under modern conditions, no nation will have occasion to exercise.

EFFECT OF MR. KELLOGG'S DECLARATION

The effect of this self-defense portion of the negotiating correspondence leading up to the peace pact has been, therefore, not to weaken in any degree the multilateral pledge in renunciation of war, but to clarify a theoretical legal point, and to exhibit the practical irrelevance of this legal point to the realistic task of shifting worldwide international relations from a war basis to a basis of peace and justice.

It is true that Mr. Kellogg does not carry his reasoning so far as I have done in this interpretation of his position. It is true that he does not rise to an explicit statement of the purely abstract character of self-defense under modern conditions of warfare. He stays strictly and consistently within the field of legal theory, without raising the question as to whether the legalities which he is discussing could apply to an actual war in our time.

This should dispose at once of the foolish contention that Mr. Kellogg's interpretation of self-defense opens the door to every kind of war so long as it claims that it is fighting a "defensive war." "If a nation," he says, "has a good case, the world will applaud and not condemn its action." But suppose it has a bad case. And suppose that the evidence is clear to the world. Suppose, in short, that its claim of self-defense is false. Does not Mr. Kellogg's statement imply that the world would condemn the action of such

a nation, and take appropriate steps in the premises? Assuredly, then, Mr. Kellogg does not, even theoretically, leave a nation free to wage war uncondemned merely by its own *ex parte* assertion that it is fighting in self-defense. Any war that breaks out is, according to Mr. Kellogg, subject to review by "the world," and to a judgment of condemnation by "the world."

MR. KELLOGG'S RESTRAINT

This is as far as Mr. Kellogg goes. He wisely refrains from any discussion of the mechanism through which "the world" may avail itself of the truth or falsity of a nation's claim that it is fighting in self-defense. Here his diplomacy was beyond criticism. Had he been drawn into a discussion of such mechanism he would only have diverted attention from his main objective, which was to expel the institution of war from international law. The machinery to be used by the nations to keep war from coming back he did not consider. That, he seemed to say, would be the next thing to take up after we have once gotten war off its present legal track. But though Mr. Kellogg could not wisely consider it in connection with his proposal, we can. And in interpreting his position on self-defense it is important for us to look ahead and try to envisage in general terms the situation which would obtain in the almost inconceivable event that war broke out between two or more signatories to this pact.

Let us suppose, then, that a world court has been set up, equipped with a body of recognized international law, and clothed with affirmative jurisdiction to hear and decide disputes between nations. Let us suppose that this "bad case" is brought to this court, and the court finds that the defendant nation refused to avail itself of any pacific means of settling the dispute, but resorted to war in violation of its covenant not to do so. Is it not clear that there is nothing in Mr. Kellogg's doctrine of self-defense that would inhibit such a court from rendering a verdict of guilty?

Guilty of what? Of "aggression"? Not at all. The

court would know and would need to know nothing about aggression. It could leave that question to the historians.

Guilty of fighting otherwise than in self-defense? Not at all. The court would know and would need to know nothing about self-defense.

GUILTY OF WHAT?

Guilty, then, of what? Guilty of breaking international law by seeking to settle a dispute by other than pacific means. The nations have by solemn treaty created an international law which bound them *never* to seek the solution of their disputes in any other than pacific ways. How would the court determine which nation is guilty? Its decision would be almost automatically determined. If one of the belligerents had laid its case before the court, *in the dispute stage*, before hostilities broke out, and the other had not done so, but had gone to war, the latter would be the criminal nation. If neither had sought the court's aid but had gone to war, both would be guilty. The court would not need to listen to any charges of aggression or to any plea of self-defense. Its question would be, Who broke the pact, that is, the law?

The critics of Mr. Kellogg assume that because he says a nation is *alone* competent to decide the circumstances under which it is required to exercise self-defense, he therefore removes from such a nation any amenability to international law or judicial authority. This is altogether gratuitous and wrong. If the world would applaud when the case was good it would condemn when a nation asserted the right of self-defense without actually, under the particular circumstances, possessing it. And if there existed a competent court upon whose unfavorable verdict world public opinion could be focused, the world could be trusted not only to condemn, but to devise and execute effective restraints and penalties.

The next article in this series will be on "THE PEACE PACT AND THE BRITISH 'RESERVATION.'"

The Relativities of Religion

By H. Richard Niebuhr

EVERY AGE is in a real sense the creator of its own past. Of course the past produced it. The faiths and facts, the institutions and laws, the economic life of yesterday have determined what today shall be. But the determination is not complete; the new day is also self-creative. As the individual selects for cultivation certain elements from his biological heritage—brain rather than brawn or brawn rather than brain, ear rather than eye or eye rather than ear—so also society chooses out of the massive heritage of the past's ideals and habits some to which it will particularly attend and so incorporate them into its own character. Such a selection, to be sure, is made half-unconsciously, under the pressure of needs and suggestions; but the choice is conscious for the other half, in-

volving the judgment that this or that element is best and deserves attention.

Creative epochs in history are therefore always repristinations, yet the restoration is always creative. The Hebrew prophet inaugurates a new day by setting forth again the old ideals of nomadic life. The Augustan age is celebrated as a palingenesis. Zwingli and Luther restore primitive Christianity. The French revolution is nurtured on the ideals of an uncivilized age. We clamor for the restoration of the old freedom or of the medieval guild or of a vanished aristocracy. Every revolution is a return of the cycle, every reformation a retrieval. But the cycle does not repeat itself completely and not all of the past is retrieved. There is a creative element in selection; the analysis of the

past and present is but the first step in a new synthesis. Prophetic ideals are not merely a rehabilitation of Mosaic virtues and Protestantism is not primitive Christianity. Reformations and revolutions create the past out of which they create themselves; and they do so by making a judicious selection from their heritage.

THE PRESENT LOOKS AT THE PAST

Choice, however, is not the only means whereby the present remakes its history. It sees the beliefs and ideals and customs of the past through the medium of its own atmosphere. It occupies a peculiar point of view; it inhabits a point-instant which has never been before and will never come again. Hence, when it regards the things of yesterday it notes high-lights which other ages did not see because they were not there; it finds proportions which could be revealed to no other standpoint. So the forms which old ideals assume may be in some respects quite strange to the days when those ideals were born.

Selection and creation of this sort is not only inevitable but also justifiable, or perhaps it is justifiable just because it is inevitable. Only by such recreation of the past can the needs of the new day be met and only so can old ideals be made effective. The interpretation must of course be kept subject to the criticism of the past ideal itself. The new point of view may not read into the old faith whatever is desired. But the antiquarian has no right to bind interpretation to the point of view of the ancient time. He has his role to play as the watchful guardian of essential principles in the old doctrine. Let him be content with that and not seek to dictate to the new time what must be its point of view. If he does so he deprives the past of all opportunity to exert effective force upon the present, and mummifies it in the grave-clothes of its contemporary point of view. Upon the other hand, the present interpreter has reason to beware of making the same error, that is, of regarding his relative discovery as a universal truth *quod semper, quod ubique, quod ab omnibus creditum est*.

CREATIVE VISIONS OF JESUS

Applied to the present situation in religion the right to interpret means that it is as justifiable as it is inevitable that our views of Jesus and of his gospel should be creative visions and not merely attempts to apprehend the point of view of the first century. They are inevitably and justifiably selective. Even the most earnest believer in the Bible "from cover to cover" indulges his preferences. He chooses from the book those statements and those facts which persuade him to believe it from Genesis to Revelation; he attends to these until they live in him.

So it is with the gospel of the kingdom of God. In that conception of Jesus many Christians of today have found that which, in Coleridge's phrase, finds them. They may turn the pages of the epistle to the Romans and read with great appreciation that the just shall live by faith, but the phrase does not speak to them as it spoke to Luther. Paul's despair and exaltation arouse answering echoes in the heart but not the mighty reverberations the people of the reformation knew. But when they turn to Matthew, Luke and Mark the voice that speaks to them there receives more than approval. It is the voice of longed-for

leadership, which gives expressions to their vague desires, hopes and purposes; which inspires with a new dynamic because it gathers scattered energies into a unity of will.

The synoptic gospels are as much the keys to Christianity's meaning today as Romans and Galatians were for another era. Selection is present in both instances, and who can say that the one selection is better than the other? Even the point of view of eternity will be a different point of view than either that of the sixteenth or that of the twentieth century. It must provide for both, yet only by transcending each. The selection of the gospel of the kingdom is no random choice, which men may take or leave. It is rooted in the needs of the day. What men will find in Christ is determined not only by what he is but by what they require. Such is the richness of his life and death and teaching that he can be all things to all men, granting of the fullness of his grace that which is sufficient for each man's need.

TODAY'S SALVATION

Perhaps the main reason why interpretations of Christ and God differ so much is because the sense of sin is so various in various times and groups. The first question one must ask about every theologian before one can understand him is this, What does he mean by sin? Only then is it possible to understand his interpretation of Christ and God and salvation. For Augustine sin is concupiscence, for Luther it is guilt, for Calvin it is secularism, for Wesley frivolity and vice. But the conception of sin in the modern world, or, to speak more modestly, in American Christianity, is rather that of ethical failure. We know that we have missed and are continuing to miss the mark. And this missing of the mark is not just an individual matter; it is social failure. Or again, sin appears today more under the form of selfishness than of sensuality. To be sure, men continue to be aware of guilt and concupiscence, of secularism and vice, but the deep division of their souls appears less as the conflict of the flesh with the spirit and more as the warfare of their selfish with their social purposes.

The salvation that is required is salvation from the body of that death, a forgiveness that will bring the communion of man with man under the fatherhood of God. This is the need that determines the selection of the gospel of the kingdom. It is not quite the same as the need of first century Rome, not quite the same as the need of sixteenth century Germany, not quite the same as the need of eighteenth century England. It is, indeed, an aspect of the universal human need; it also is the need of sinful, mortal men. But these sinful, mortal men contend with new types of sin and with new forms of morality. And they sin more in the lump; they die more in the gross. They find in the gospel of the kingdom a gospel which speaks to their needs; have they not as much right to their selection as Augustine and Calvin and Luther and Wesley had to theirs?

Yet the gospel of the kingdom is not only a selection. It is also an interpretation. The ideal we discover in the words of Jesus is not the same ideal which James and John and Peter heard, even though they may have harkened to the same words. The city of God we see is not quite the

same as these saw. The high lights are different. The point of view has changed the proportions. Every gospel we read in the New Testament we partially read into it. When we read of the infinite value of the human soul we think in terms of personality; the blow upon the right cheek and the left contains for us subtle connotations, memories of chivalric codes, and a score of social implications. The kingdom as we see it cannot be a photographic copy of the kingdom as Jesus portrayed it; at best it may be an impressionistic attempt at reproduction.

RELATIVITY OF INTERPRETATION

Yet we have the right so to interpret if we remain close to fundamental principles and do not seek to exalt our point of view into a universal standpoint which all men everywhere and always must occupy with us. The New Testament scholar cannot tell us what the kingdom of God is like, merely by interpreting Jesus from a contemporary and Galilean point of view. Such an interpretation of the kingdom is just as limited, just as impermanent as ours. He has no right to bind men again in the fetters of a letter which killeth; but his may be the greater task of transmitting a spirit which will make alive the material conceptions which our needs and problems will supply. The modern Christian has no license, of course, to fashion his Utopia as he pleases and then to force on Jesus that construction. The interpretation still remains an interpreta-

tion of an ideal. It is creative in being recreative. It is a new synthesis which cannot be made save after analysis of other points of view.

If it is necessary and desirable then upon one hand to accept boldly our contemporary point of view and to make our interpretation with all confidence, it is equally necessary to beware of the exaltation of that twentieth century, and perhaps American, synthesis into a universal and obligatory dogma. How proudly we sit in judgment on puritan and Lutheran today, blaming them for not seeing in the gospel what we see. How cavalierly do some writers on the social gospel treat Saint Paul—because he did not live in the machine age, in democratic society. How easily we discern the relativities of the past but regard our own relative visions as final insights, which all men might have had.

To discern the relativity of our interpretation is not to rob our gospel of its power. The relative may have an absolute claim on us without having an absolute claim on all men everywhere. We not only may, but must take it to our heart as our categorical imperative, our highest and our best. And if we have been as true as we could be to the spirit of the author of our ideal and to the need of our own souls, we have a right to the faith that our point of view has not betrayed its object completely. We may be confident that what we have seen darkly is really there and that new points of view will not destroy but will fulfill the promise of our best insights and highest aspirations.

B O O K S

The Way to Freedom and Progress

The Motives of Men. By George A. Coe. Scribners, \$2.25.

IT WOULD BE ABSURD to speak of Professor Coe as "maturing." He has been mature for a long while. But this ripe product of his retirement exhibits a mellowed and tempered wisdom as notable and stirring as the bold innovation by which, a generation ago, he participated in laying the foundations for the modern study of religious education and the psychology of religion. And the wisdom of this book is more than mellowed and tempered; it is courageous, free-spoken, and incisive. Some of it may be alarming to the timid and to those who think that the safety of civilization and religion is conditioned upon the maintenance of their beloved institutions and ideas. Here is a cogent exposition of the reasons for and the methodology of some thorough-going reconstructions of many highly respectable current attitudes.

Any summary of such a book must ignore a multitude of points, any one of which might easily serve as the provocation for an extended train of thought, and much of the value of the book lies in this suggestiveness. But the main argument may be summed up under the following heads: Part I. The modern man suffers from a disillusionment which is partly an after-war reaction, and partly the result of the scientific interpretation of the world and of man, and which has been popularized by the literary cult of deflation. The profit motive is taken for granted. The struggle for control by one individual or class over others by force for its own advantage is assumed to be an expression of the fundamental fact of human nature. The church itself has no adequate remedy for this

disillusionment but tends toward the sanctification of the struggles of the middle class in a given industrial order which in theory denies and in practice thwarts every affirmation of the essential nobility of the human person. Part II. This disillusionment is itself illusory, for it is not justified either by the discoveries and generalizations of science or by the totality of everyday experience. It is false to assume that, "human nature being what it is," selfish methods and violent methods must always prevail. The study of human nature itself, and of the motivation which has brought man to his present state, reveals other elements than those animal instincts which lead to selfish and ruthless struggle. "Rooted in the conditions of individual and racial life are various drives that are related to nutrition, sex, avoidance of discomfort and danger, activity and repose, and the presence and conduct of other members of the species. But these are not elementary units that in their aggregate constitute human motivation. For, in and through them, using them, giving meaning to them, and creating new meanings through them, is the affirmation of a personal self, and the coordinate and equally inevitable affirmation of other selves." This is the part of the book which most directly justifies the title. It will repay careful study. Part III. Because of these contra-ities within our nature, our best capacities are in bondage. It is not so much a bondage to our so-called "lower nature"—which in itself is not a bad nature—but a weak submission to precedents and habits which inhibit our better impulses and make men fear their own freedom. Part IV. Our capacities can be released from this bondage. How? Read the book and find out.

Naturally, the problem which is posed in the last part is

not completely solved, but some guide-posts are set up to indicate the path which leads to its solution. "The inescapable task for our culture—for education, religion, social organization, and (I surmise) literature and the other arts—is to develop a technic for freedom in the sense of continuous release from continuously-forming precedents—release into selves which are neither precedent-ridden nor yet fidgety or flighty but creative." Industry, education, morality itself, must be reconstructed on the basis of our continually expanding knowledge of the facts of human nature, and especially of the motives which determine action and so determine character. Even religious education must be less partisan. It must encourage the habit of weighing loyalties, rather than direct itself toward the perpetuation of a specific loyalty. It must teach people how to claim and use their freedom, rather than train them to act in conformity to accepted patterns.

Recent books by Drake, Sellers and others have expressed this same sentiment. Coe does it with the background of a Christian faith so robust that he believes that Christianity has nothing to lose by being projected into a world of scientific knowledge and personal freedom.

WINFRED ERNEST GARRISON.

Get Ready for Christmas

With Thanksgiving day right at hand and Christmas in the offing—and everybody knows how soon we shall all be saying, "I can't believe that it is only ten days until Christmas—it is time to begin to think about selecting holiday books for the little folks. That cannot be left until the last moment if it is to be done wisely. It may be purely a personal preference based on a very early memory, but my first choice of the season's offering in children's books is the new edition of *DAVY AND THE GOBLIN* (Houghton, Mifflin, \$2.00), by Charles E. Carryl. He must be a cousin of Lewis Carroll, even if he does spell his name differently, for Davy is as authentic a classic as Alice. The first copyright date is 1884, and it must have been about that time that I first met Davy. He has been a companion of my childish hours ever since. Nobody can get this copy away from me.

A simplified version of Don Quixote is given by Edwin G. Rich in *THE ADVENTURES OF DON QUIXOTE* (Houghton, Mifflin, \$2.50) in entertaining style and with sumptuous illustrations.

PRESTER JOHN, by John Buchan (Houghton, Mifflin, \$2.50), has nothing to do with the Asiatic emperor, as might be supposed, but is the story of a boy's adventures in Africa. It starts with a rush and moves with accelerating speed straight through. This also is a re-issue of an old favorite. So is *SMUGGLERS' ISLAND* and the Devil Fires of San Moros, by Clarissa A. Kneeland (Houghton, Mifflin, \$2.00). No need for commentary on a book with such a title. It is no bed-time story except for those who can sleep soundly after excitement.

In quieter mood, and for somewhat younger children, is *THE GOOD GIANT*, by Martin W. Sampson (Houghton, Mifflin, \$2.00). This is a new one which seems to have qualities of permanence. And for still younger children—about the age that their parents were when it was first published in 1901—is Abbie Farwell Brown's *THE LONESOMEST DOLL* (Houghton, Mifflin, \$1.75). By the same popular author is a book of children's plays, *THE LANTERN AND OTHER PLAYS* (Houghton, Mifflin, \$1.75). They are readable and they might be playable, especially the last one, "The Little Shadows."

But there are other kinds of books for young people besides

books of stories and poems. There are books of science, and biography and travel. *THE BOOK OF ELECTRICITY*, by Bertha Morris Parker (Houghton, Mifflin, \$1.50), explains clearly how a great many electrical things work, from magnets to radio, and how to make a great many electrical devices. *THEODORE ROOSEVELT'S DIARIES OF BOYHOOD AND YOUTH* (Scribners, \$2.50) deal chiefly with the period when he was from nine to fourteen years old. Their materials range from "played, rode and had a bath" to observations during foreign travel and accounts of his early hunting trips and his interest in natural history. Clara E. Laughlin, who has written many useful books for travelers, becomes amanuensis for her two young nieces and helps them to tell what they saw in Italy and Switzerland. The resulting book, *WHERE IT ALL COMES TRUE* (Houghton, Mifflin, \$2.00), combines her expertness in the field of her special skill with their naive enthusiasm over their first view of two wonderlands.

CORRESPONDENCE

Drill in Church Colleges

EDITOR THE CHRISTIAN CENTURY:

SIR: I notice you say, "There are left no denominational institutions in the United States, so far as The Christian Century knows, requiring military training as a means of getting a degree." I regret to say this is not the case with the leading Southern Presbyterian college, namely, Davidson college, Davidson, N. C. There are 600 students in this splendid institution, with about 100 of them candidates for the ministry, and yet they are required to take two years of military training; being a member of this Board I vigorously opposed this state of affairs and had a recorded vote on the matter and the vote stood about 6 to 25 in favor of retaining the R. O. T. C. as the government expends about \$50,000 per year in maintaining this training.

Protests have been entered by patrons of the institution and some students have gone elsewhere to school on this ground, yet it continues so far. I hope the day may soon come when the light will break and this requirement will be discontinued at this Christian institution.

The Bible and human butchery do not go well together.
Durham, N. C.

DAVID H. SCANLON.

Mr. Hoover's Battleship

EDITOR THE CHRISTIAN CENTURY:

SIR: My newspaper tells me this morning that President-elect Hoover is to tour Latin America to win good will for the United States. I thrilled to the tips of my fingers when my eye caught the headlines. "The happiest possible gesture he could have made," I exclaimed to my wife. But . . . my enthusiasm received a mortal blow in the sub-caption: "To Use a Battleship." The most unfortunate thing he could possibly do, and the most incongruous! There's nothing that raises Latin-American hostility quicker than the sight of a United States battleship. President Coolidge's mistake in using a battleship and six destroyers to impress the late Pan-American congress at Havana with North America's friendship was a mistake that should not be repeated by Mr. Hoover. And to think of a Quaker taking a good will tour on the flagship of the North American battle fleet! I've spent a number of years in South America as a missionary, and I know something of their attitude toward us, and the reasons for it. Good will tours by American war flotillas have accentuated their ill-will toward us, as much as anything else.

Toledo, O.

MALCOLM L. NORMENT.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Veteran Baptist Congo Missionary Dies

Rev. Henry Richards, who had held the honor of having given the longest period of service of all Baptist missionaries to the Congo, died at his home in Washington, D. C., Oct. 30. Mr. Richards was born in England. In 1879 he sailed for Banza Manteke, on the Congo, a land that then knew nothing of the white man. The Livingstone mission, of which he was a member, and which was transferred to the American Baptist Missionary society in 1884, was the first on the Congo, having been opened up in 1878. In the year 1919, Mr. and Mrs. Richards retired from active service and made their home in Washington since that time.

Bishop Warne Banqueted At Los Angeles

Bishop Francis W. Warne was the guest of honor at a luncheon given for him at the Y. M. C. A. in Los Angeles, Oct. 27. The luncheon was attended by 44 active and retired missionaries from India whose terms of service there ranged from 5 to 40 years. Seven persons present had each spent more than 30 years in India, one of these being Bishop Warne, who has given 40 years of service there.

Dr. Hough Speaks In Chicago

Dr. Lynn Harold Hough, now minister at the American church in Montreal, was university preacher at the University of Chicago, Nov. 11 and 18, occupying the pulpit of the new chapel. While in Chicago Dr. Hough also delivered a series of three lectures on "Commerce and Culture" under the auspices of the School of Commerce and Business Administration of the university, and spoke the evening of Nov. 18 at the Sunday Evening club. Announcement is made that Dr. Hough will deliver a series of five lectures on "The Adventure of Preaching," in the chapel of Drew university, Madison, N. J., Dec. 4-6. Dr. Hough has been a special lecturer in preaching at Drew since 1920.

Dr. Speight Heads Biography Department at Dartmouth

Dr. Harold E. B. Speight, who two years ago resigned the pastorate of King's chapel, Boston, to become professor of philosophy at Dartmouth college, has been appointed professor of biography there, and will begin his new work next autumn. Prof. A. W. Vernon, who organized this department at Dartmouth, will retain his professorship and give occasional courses.

Dr. W. E. Barton Preaches To the President-Elect

The first sermon listened to by President-elect Hoover and Mrs. Hoover was preached by Dr. William E. Barton, who was the university preacher at Stanford Memorial church, Palo Alto, Cal., on Armistice day. His text was Heb. 2:5. His theme was "The World to Come," on which theme he gave this comment as a part of his sermon: "The world to come of which the text speaks, is not heaven. It is this present world as it is to come

to be. It is a world too good for the angels and God has reserved it for men, but men are to have their own share in making it the good world which God

wants it to be. Do not let anyone make you think the world is coming to a speedy end. There is nothing either in astronomy or in the Bible to warrant such a

British Table Talk

London, November 6.

THERE are many of us, who are thinking today chiefly of our American friends. We see them proceeding to the polls; we share some of their excitement; and we shall want to hear the result declared. There has been on

While America Votes

this side a growing interest in the election, but most of our guides have fallen back upon the formula that this is an election which is a choice between personalities; and something has been done to make Mr. Hoover and Governor Smith living personalities not without the human touch. Upon the question whether a Catholic should be elected to the highest office of the state or not, little is said. The king of this country must be a Protestant, and so long as this is the law of the land, our people will be able to understand the mind of Americans who hesitate to send a Catholic to the white house. But there has been no disposition on the part of our people to lecture Americans upon their duty; we feel that this is not within our power or our province. So far as the result is concerned, if there should be a landslide and Governor Smith should be returned, then all our prophets will be proved false guides. They are unanimous in predicting the return of Mr. Hoover.

Concerning Things Personal

Sir Wilfred Grenfell has been elected lord rector of St. Andrews after a contest in which his opponent was Lord Melchett, once Sir Alfred Mond. Sir Wilfred succeeds Dr. Nansen. In this way one idealist takes the place of another, both of them famous for their achievements in the lands of snow and ice. . . . General Bramwell Booth is seriously ill and has been ordered to take a long rest. Seventy-two years of age, he has been a preacher and toiler in the army from his earliest days. He has the reputation of being a first-class organizer; as a speaker he is of course admirable, but not so distinctive or so powerful as Mrs. Bramwell Booth. The general is suffering from overwork, and the sympathy of all men from the king to the lowliest of his subjects, has gone out to one who is justly counted one of our most valuable citizens. . . . "The king has been pleased to approve that the dignity of a barony of the United Kingdom be conferred upon the Most Reverend and Right Honorable Randall Thomas Davidson, G.C.V.O., D.D., lord archbishop of Canterbury, primate of all England and metropolitan, on the occasion of his resignation." This means that the archbishop will still be able to give counsel to the nation in the house of lords, no longer as the representative of the church but as an elder statesman. . . . Among the deaths

of this week is that of Dr. W. L. Courtney, formerly tutor in philosophy at New college, Oxford, and a leading figure in London journalism. He was the tutor and friend of Dr. R. F. Horton, and when that preacher completed thirty years of ministry at Lyndhurst Road, Dr. Courtney came to pay his tribute of respect to his former pupil.

Words of Farewell from The Archbishop

"At fourscore I look back along 50 years of serious service, 25 years of special trust and answerableness. So looking, I say to you tonight, as my firm conviction, that the Church of England today, whatever her difficulties, is far stronger, far more zealous, has deeper vision of God's purpose, and has more unity—yes, more unity, in effort and in prayer—than it had when my working years began. This may seem to be a paradox, but it is true. These prayer book discussions—until some jarring note, relating to a few points only, raised trouble at the close—have evolved a deeper and more thoughtful spirit of unity in purpose and in prayer than any we have known before. Are we not beginning to see on a new scale how to embrace different types of Christian saintliness and thus, perchance, to have a pivot place in a united Christendom? Think of the wider sense we have of the church's obligations in the leavening of social and industrial life. You find little or no note of that in former days."—*Preached in Canterbury cathedral.*

And So Forth

The Ashton-under-Lyne election ended in a striking victory for labor. The conservatives are becoming troubled. They have definitely refused to bring in any remedy for the present system, in which more often than not the candidate elected represents a minority of the voters. Some on the government side are wishing now that they had done something. As things are, the present arrangement may hit them hard. We have three parties, A, B, and C, competing for one seat; each of them may dish either of the others. The thing has become too much of a gamble to please party-leaders. . . . The municipal elections which took place on Nov. 1 showed a distinct drift towards labor, both in London and outside. In London, for example, the conservatives lost 65 seats, and the socialists gained 111. . . . Parliament opens today. It is its last session and as usual the program of the government will be of such a character as to commend its record to the electors. This means that Mr. Winston Churchill, the chancellor of the exchequer, is once more the chief figure on the stage.

EDWARD SHILLITO.

DR. S. PARKES CADMAN'S RADIO COMMITTEE

OFFICE OF EXECUTIVE SECRETARY
FRANK C. GOODMAN
71 WEST 23RD STREET
NEW YORK

November 12, 1928.

Miss Caroline B. Parker,
Century Company,
353 Fourth Avenue, N. Y.

My dear Miss Parker:

You are doubtless aware that Dr. S. Parkes Cadman has accepted an invitation extended by the National Broadcasting Co. to be the radio pastor of a national Sunday afternoon service, which is broadcast from the Cathedral Studio of the National Broadcasting Company at 711 Fifth Avenue, New York.

This service is being re-broadcast by stations from Canada to Mexico; from the Atlantic seaboard to the Rocky Mountains, and we expect that very shortly it will be extended to the Pacific Coast stations, thus making a complete nationwide service.

As there is a visible audience in the Cathedral Studio in New York each Sunday afternoon of approximately three hundred people, it is necessary to restrict the attendance to holders of tickets only. The reason for this method is to give the visiting public from all parts of the country an opportunity to witness the broadcasting of the service. We are now receiving letters from various points requesting tickets months in advance.

Dr. Cadman and his committee have been giving much thought and consideration to the use of a hymnal for this service, and the unanimous choice was for "Hymns of the Living Age" published by your company. We feel that this hymnal has a compilation of hymns that will be most acceptable to the American people in general. It gives me much personal pleasure to inform you of this decision.

Cordially yours,



Your enjoyment of Dr. Cadman's radio service will be greatly enhanced if you can follow the hymns as well as the talks.

The price of single copies of HYMNS FOR THE LIVING AGE is \$1.75 postpaid.

353 Fourth Avenue THE CENTURY CO. New York City

BOOKS you will want to give and to keep

Our two translations now make the complete Bible available in new, modern translation.

THE OLD TESTAMENT

translated by J. M. P. Smith, Theophile J. Meek, Alex R. Gordon, and Leroy Waterman is \$5.00 in cloth and \$10.00 in leather.

THE NEW TESTAMENT

translated by Edgar J. Goodspeed is available in four editions — Popular \$1.00; regular cloth \$2.00; Pocket, india paper, cloth \$2.50; leather \$3.50.

JESUS

A New Biography

By SHIRLEY JACKSON CASE \$3.00

CURRENT CHRISTIAN THINKING

By GERALD B. SMITH \$2.00

THE PARABLES OF JESUS

By WILLARD H. ROBINSON \$2.00

PREACHING on CHURCH and COMMUNITY OCCASIONS

By OZORA S. DAVIS \$2.50

RELIGIOUS EDUCATION

By THEODORE G. SOARES \$2.50

THE UNIVERSITY OF CHICAGO PRESS

declaration. It is time that ancient heresy was buried and forgotten. God is not going into insolvency. When he made this

world he did not overestimate his ability to control it. He will not in a petulant confession of spiritual impotence scrap a

Special Correspondence from Canada

Halifax, N. S., November 17.

THE YEAR'S SERIES of distinguished British preachers visiting Canada has ended with Dr. W. Russell Maltby, of Glasgow, and ex-president of the Wesleyan conference. He has established more con-

Dr. Russell Maltby In Canada

tacts with the Canadian church than did either of his predecessors, and brought a unique contribution. Invited originally to deliver the Burwash lectures in Victoria university, Toronto, he also was appointed to speak for his church at the general council of the United church. Being an outstanding leader in the religious life of British students he was good enough to give some weeks to visiting the eastern universities of Canada. Besides this he preached in the central churches of our eastern and western cities and met many groups for intimate conference on the things of the spirit. He was amazed at the magnitude of the enterprise represented by the United church, and concluded that in all essential matters the problem and task of religion in England is one with that which we face in Canada.

A Fresh Way Of Thinking

Dr. Maltby finds that both in England and here almost nothing is left alive of the ruling ideas in religion, theology and morals which prevailed one generation ago. Now young people are staring eagerly and hopefully "at a great interrogation mark which they want to see change into God." The supreme problem, however, is in the field of religion and we have to re-establish habits of prayer experimentally accredited. In all his speeches Dr. Maltby startled people by the extreme simplicity with which he set forth his faith. Thus, speaking of the deity of Jesus, he remarked that if he were told that Jesus could be found in a house just round the corner he would start off to see him; and he would feel sure that Jesus would not turn him away, that Jesus would understand him, and that Jesus would know what to do with him. And so he felt sure that God would be the same, never rejecting him, always understanding him, and ever knowing what to do with him. Repressive codes of morality make little appeal to Dr. Maltby, nor does he cite them for others, but he would stress the positive values of the spirit so prominently that repression would be almost forgotten. Paul saw every thief as a potential philanthropist and bade him work to get money for use in that new capacity; every man whose body had become a brothel was incited to convert it to a temple; and those who had sought exhilaration in wine were to experience a triumphant release of the Spirit. Yet as Dr. Maltby looks forward, he thinks not of revivalism but of inwardness. "It is futile to use high powered salesmanship to extract more from morally exhausted souls."

Student Attitudes To Morality

Some interesting experiments have been made to ascertain the attitude of students toward some questions affecting the relations of men and women. These revealed that the code which was more or less sufficient in days gone by has no longer any binding power. The interpretation of these relations as predominantly biological and in terms of sex instinct, disregarding the human values to be served, had done its work. The economic situation which has brought the postponement of marriage ten years beyond the natural period, has forced attention to some of the makeshifts by which the postponement is made less disturbing. The whole evidence tends to show that the young people are at least as sound and wholesome as the last generation, but that they find no rational basis for the traditional code. New knowledge and new skills have eliminated certain restraining factors, and there is no generally presented positive Christian doctrine or attitude to marriage. The awakening of the ministers and teachers to the Christian attitude is a need of young Canada as revealed by responses of students.

Young Canada and Temperance Reform

Like the United States, Canada has been largely concerned during the last decade with the political and legislative aspect of the temperance reform; and the actual production of right personal attitudes to liquor has rather been neglected. So, too, the political situation was so handled as to place the church in most awkward situations. What is the church to do when loyalty to prohibition must be sustained at the cost of disregard of other urgent aspects of public morality? But the reaction which had been created against prohibitory laws offers an opportunity for concentration on re-education of the youth of Canada in relation to the personal use of liquor. A nation-wide movement has been inaugurated looking to the enlistment "On Active Service" of young people in opposition to any personal indulgence in liquor. This movement is for the present being sharply separated from any association with any legislative or political program. The case is based on the claim that science shows total abstinence to be reasonable, and the Christian attitude transforms the reasonable appeal into an almost compelling obligation. Great meetings of young people have been held in the central cities from Atlantic to the Pacific, and these meetings will now be followed up by intensive work among the young folk of the town and rural communities. The time has not come when we can give overwhelming evidence of the evils of the system of sale by government vendors, but the evidence is accumulating of increased crime of the kinds usually associated with drinking.

ERNEST THOMAS.

Recon
is a m
wide
Activ
Articl
Depa
and
deliv
North
are l
Mag
Own
North
of N

The

Dr

Co

The

Se

K

The

J

Tu

D

Y

Wh

J

"T

S

S

T

of

V

for

a

J

"

J

"

Religious Loyalties Challenged Religious Interest Stirred

There is more interest than ever before in vital religious issues. Send for FREE copy of this leading monthly review of world wide religious thought. Reach out for the guidance, encouragement and stimulation of triumphant lives as they speak to you monthly through the pages of

Record of Christian Work

What It Is

Record of Christian Work is a monthly review of world-wide Religious Thought and Activity, with contributed Articles, Sermons, Studies; Departments of Bible Study and Devotional Readings; and Reports of Addresses delivered at the famous Northfield Conferences that are procurable only in this Magazine.

Owned and published by the Northfield Schools as a part of Northfield Enterprise.

Founded by
D. L. Moody
in 1881

Here is the helpful contact you have hungered for—contact close as a handclasp with wide minds and loving hearts. Through the year, in addition to our regular departments, over one hundred special articles and master sermons and addresses delivered at the famous Northfield conferences will appear. These ringing messages from Religious Leaders of world renown give you clearly and simply the "What" and "How" and "Why" of their victorious faith.

Paramount Monthly Presentations

The Great Dr. F. B. Meyer of London leads you each month to a deeper understanding of Scripture Truth through his Daily Bible Reading with devotional interpretation and Prayer. Each month the International Sunday School Lessons are presented in new aspects and larger applications. "Illustrative Hints and Helps" on the Christian Endeavor Topics, "Selected Thoughts for the Quiet Hour" with daily Texts, and "Our Book Table" are notable Monthly Features.

A Few of the Special Features and Northfield Conference Addresses Which Will Appear Soon

December Issue

The Divine Nature of Jesus,
Dr. John Gardner, Riverside,
Cal.

The Finality of Jesus, Dr.
Samuel McPheeters Glasgow,
Knoxville, Tenn.

The Lordship of Jesus, Prof.
James Moffatt, New York.

Turning Back Again to Jesus,
Dr. Robert E. Speer, New
York.

What It Means to Believe in
Jesus Christ, Dr. Walter L.
Lingle, Richmond, Va.

"Thy Kingdom Come!" Dr.
Donald Fraser, Scotland.

The Gospel of John (Daily
Notes), Dr. F. B. Meyer,
London.

Two prize tunes, "Hymn for
Airmen"

Special Book Table: reviews of
timely Christmas volumes.

In Future Numbers

Read the names of men whose
Northfield addresses will appear
throughout the year 1929.

E. Y. Mullins, Louisville.

George A. Buttrick, New York.

Charles Erdman, Princeton.

Bishop Dallas, New Hampshire.

Clarence A. Barbour, Roch-
ester.

Paul Scherer, New York.

S. E. Shoemaker, New York.

James Moffatt, New York.

James I. Vance, Nashville.

J. D. Jones, England.

J. Stuart Holden, London.

John A. Hutton, London.

James Reid, England.

Dr. and Mrs. Donald Fraser,
Scotland, among others.

Northfield Conference ad-
dresses will appear in this mag-
azine in every issue throughout
the year. Subscribe by the year
and get them all for only two
dollars.

Contributing Subscription Opportunity!

Who can measure
what the *Record* has
meant to out-of-the-
way homes, to Chris-
tian Workers in small
fields, to foreign mis-
sionaries who too often
cannot spare the
price! Share in this
ministry by a contrib-
uting subscription, \$2.

TRIAL
SUBSCRIPTION **3 MONTHS 50c**
Special Christmas Number Free

To acquaint yourself with the riches of "Record of Christian Work," accept this Special Offer. We will send December Christmas Number Free, followed by the three issues of January, February and March, all full of good things.

[MAIL THE COUPON—It will
Bring You a Spiritual Feast]

**RECORD OF CHRIS-
TIAN WORK**

Box 609

EAST NORTHFIELD, MASS.

When writing to advertisers please mention *The Christian Century*.

RECORD OF CHRISTIAN WORK,
Box 609, East Northfield, Mass.

Gentlemen:—Please send me the December Christmas Number of RECORD OF CHRISTIAN WORK FREE, and also issues of January, February and March, as a 3-Months' Trial Subscription, for which I en-
close 50c (Coin or Stamps).

☐ ANNUAL SUBSCRIPTION \$2.00
Canada, \$2.25 Foreign, \$2.40

Name.....

Address.....

Help spread the Kingdom by sending in several trial, annual or contributing subscriptions, or list of names with addresses of friends likely to subscribe on seeing a specimen copy.



Let these Books be Your Gifts!

for \$1.00 each

*THE MEANING OF GOD

A new popular edition of one of Harris Franklin Rall's best books.

GOD AND THE NEW KNOWLEDGE
Drs. Brown, Kirkland and Mims prepared this book for the Cole Lecture Foundation. Especially suitable for college men and women.

*SPIRITUAL ADVENTURING

Bertha Condé in twelve studies of Jesus' Way of Life paints the spaciousness of the spiritual life.

for \$1.25 each

***CHRIST AND THE NEW WOMAN**
Clovis Chappell's latest book covers a subject in which every one is interested.

THE LIFE IN THE SPIRIT

Bruce S. Wright's devotional masterpiece of eighteen talks for the home and for the pulpit.

THE HANDBOOK OF ALL DENOMINATIONS

A book of real worth to preachers, teachers and young people.

for \$1.50 each

PRESENT DAY DILEMMAS IN RELIGION

Have you your copy?—Or a friend who should have a copy? Charles W. Gilkey's Cole Lectures.

CHRISTIANITY AND SUCCESS

Bishop Edwin Holt Hughes' measuring rod of success in the light of Christian living. Full of illustrations, and of the richness of Bishop Hughes' own eminently successful life.

*THE HOUSE OF HAPPINESS

Bruce Wright leads any one who will read into ways of building one's life and home after God's plan. A book of real worth.

EXPANDING HORIZONS

The valedictory of Cornelius Woelfkin.

for \$1.75

REALITY IN RELIGION

Did you read the full page review devoted to this book in the January 3 issue of Christian Century? Dr. Rowe's Quillian Lectureship.

IN CONFERENCE WITH THE BEST MINDS

Lynn Harold Hough and hundreds of others enthusiastically recommend this book to preachers and thoughtful laymen. It is in reality a guide to reading that counts for something.

for \$2.00

*MEXICO, PAST AND PRESENT

If you are internationally minded you cannot afford to pass up this book. By G. B. Winton

CHRISTIANITY TODAY

by Rall, Tittle, Eiselen et al. The authorship insures the quality of this book.

FAITH IN THE DIVINE FATHERHOOD

W. P. King, the author of "The Practice of the Principles of Jesus," is at his best in this work.

for \$2.25

CHURCH FINANCE

By Wm. H. Leach. Getting, spending, accounting and the whole realm of church finance is ably covered.

for \$2.50

*PRINCIPLES OF THE CHRISTIAN PULPIT AND PASTORATE

H. C. Howard's biographic masterpiece. "Pulpit Giants" from Assisi to the beloved Jowett.

for \$3.00

*CHRISTIANITY'S CONTRIBUTIONS TO CIVILIZATION

Eldridge's accurate and invaluable historical perspective from the first century A. D.

*These books because of their beautiful bindings are especially adaptable to gift purposes.

Cokesbury Press
Nashville Tenn.

Please Order EARLY of Your Own Bookstore

world which he made but is incompetent to govern. Christ died to save this world because he believed it was worth saving

and that it could be saved. We are here to face our problems and fight them out. They are not easy; who wants them to be

Special Correspondence from Virginia

Richmond, November 15.

RELIGIOUS PREJUDICE is being bitterly assailed as the cause of the breaking of the "solid south," but it was by no means the only cause of the overthrow of the democratic party. There were three

distinct groups
Analyzing the Political who combined
Upheaval to bring about

that result in Virginia. The regular republicans; thinking people, who were moved more by admiration of the achievements and character of Herbert Hoover than by party affiliations, (these were mostly women, who voted in great numbers), and the militant Anti-saloon league, ku klux klan, and anti-Catholic. Anyway we had a real election, instead of a mere ratification of the democratic candidates, and it will be a long time before another candidate repudiates a dry platform in the south.

Baptist Finances Encouraging

The 105th annual session of the Baptist general association of Virginia met in the First Baptist church in Alexandria on Nov. 13. Delegates, or messengers, were present from 1,181 churches in Virginia, and reports were heard from all the activities of the church. Besides its missionary and evangelistic work the association supports four mountain schools, a hospital at Lynchburg and an orphanage at Salem. The finances were shown to be in good shape by the treasurer, Frank Crump, whose annual report showed receipts of \$668,048 and disbursements of \$647,986, leaving a balance of \$20,062. This showing inspired the association to adopt a much larger budget for the coming year, and the goal was set at nearly \$800,000, about one-half of which will be administered by the Virginia Baptist board of missions and education, \$200,000 being expended for the salaries of missionary pastors in rural and mountain sections, general evangelistic work and the development of young people's work. An interesting feature of the meeting was the address of Dr. Rolvix Harlen of the University of Richmond on "Christian Principles and Industrial Relations." Rev. J. R. Rosser of Bristol was re-elected president of this body for the coming year.

King's Daughters Support Many Charities

The 34th annual state convention of the King's Daughters met in Ware Episcopal church, Gloucester, for a three-day session, beginning Oct. 30. This interdenominational and international organization with its 77,000 members does a magnificent work for the Master. Here in Virginia there is a membership of 3,220, and they spent \$300,000 in this state last year. Their good works extend from tide-water to the mountains. In Norfolk they support the visiting nurses almost entirely; in Roanoke they have an old folks' home; in Staunton they founded the King's

Daughters' hospital; in Richmond they contribute largely to the support of the Sheltering Arms hospital, where 1,169 patients were given free treatment last year; in Charles City county, a convalescent camp is conducted for three months during the summer by the branch of this order in that county.

Cooperation in a Small Town

In South Hill, a town of about 1800 people, an effort is being made by the Rev. William G. Christian, rector of All Saints church, supported by Rev. L. B. Grice, pastor of the Baptist church, to combat the vicious idleness of Sunday afternoons by opening the moving picture theater for Bible pictures accompanied by a religious service. Many attend who never go to church. On Armistice day a union service was held in the Baptist church with a speaker from Richmond on the subject of world peace. The program suggested by The Christian Century was used, and it was very impressive to hear that large congregation in a small town repeating together part of the Kellogg peace treaty, and being urged by the preacher to "invest two cents for God and humanity by writing to your senator to urge ratification of this treaty when it comes up in the senate."

Bishop Tucker Is Eighty-Two

Fall meetings of the convocations of the Protestant Episcopal church have been held in various parts of Virginia during the past three weeks. These groups are sub-divisions of the dioceses, corresponding in size and importance to the "quarterly conference" of the Methodist church. There are eight of them in the three dioceses of Virginia. The attendance and interest at each meeting was most encouraging for the work of the church, all phases of which were presented by numerous speakers, and plans were perfected for the annual every-member canvass. An anniversary of great interest to Episcopalians throughout Virginia was the 82nd birthday of the Rt. Rev. Beverley D. Tucker, bishop of southern Virginia, which he celebrated at the home of his son, Rev. Beverley D. Tucker, Jr., on Nov. 9. Several of his thirteen sons and daughters, who include four Episcopal ministers (one a bishop) and two missionaries, were present to extend their congratulations, as did hundreds of friends throughout the state.

Condition of Baptist Leader Causing Anxiety

The news that Dr. E. Y. Mullins, president of the Baptist theological seminary at Louisville, Ky., has suffered a severe stroke, and is in a critical condition, causes much grief here, where Dr. Mullins was for several years pastor of the Grove Avenue Baptist church, and greatly endeared himself to the people of Richmond.

R. CARY MONTAGUE.

easy? Our problem is to bring our moral and spiritual self-control abreast of our progress and physics and chemistry."

Dallas Church Has Remarkable Growth

The Abbey Presbyterian church, Dallas, Tex., Rev. L. D. Young, minister, was organized March 15, 1925, and now has a membership of 1050, with a church school enrolment of 640, and has property valued at \$125,000.

World Peace Rally in Huntingdon, Pa.

Among the speakers at a world peace rally held at Grand theater, Huntingdon, Pa., Oct. 30, were Rev. F. W. Norwood, of London, and Dr. Martin G. Brumbaugh, ex-governor of Pennsylvania. The pastor of the Reformed church of Huntingdon, Rev. H. D. McKeehan, presided.

Jews and Protestants Unite In Armistice Day Service

An impressive Armistice day service was held in Pittsfield, Mass. The congregation of Temple Ansha Amonim accepted the invitation of the South Congregational church to join with them in the morning worship of that day. The invitation was extended by Rev. Robert G. Armstrong and accepted by Rabbi Harry Kaplan on behalf of the official board of the Temple. Mr. Armstrong conducted the service and Rabbi Kaplan preached the sermon of the morning, on the theme "A Vision for America." Both congregations were well represented at the service.

Two Churches of Columbus O., Federate

The Columbus, O., daily papers have acclaimed the act of Rev. Philip C. King, pastor of Plymouth Congregational church of that city, in urging his congregation to federate with the Disciples church, two blocks away. The federation has now taken place, Dr. King resigning his leadership. Dr. King is the son of Dr. Henry Churchill King, president-emeritus of Oberlin college, and is a graduate of Union and Oberlin seminaries and of Oberlin college and Columbia university.

Another Editorial Anniversary

Dr. James E. Clarke, editor of the Presbyterian Advance, will celebrate his silver anniversary as editor of the Advance on Dec. 6. The management of the weekly is making the event an occasion for increasing the number of readers of the Advance.

New York Church Dedicates \$325,000 Parish House

Calvary Episcopal church, Rev. Samuel M. Shoemaker, minister, dedicated its \$325,000 parish house Nov. 7. The community work of this church has won wide fame. A staff of 14 workers, including the rector, two curates and seven full-time volunteer workers, will now devote their efforts almost exclusively to the personal guidance of the spiritually unsettled who seek a solution of their problem in the Christian religion. Most of the staff have quarters in the new parish house.

Editor of The New Outlook Forced to Retire

The serious illness of Dr. W. B. Creighton, editor of The New Outlook, United Church of Canada weekly, has forced his retirement from this responsibility for a considerable period. He will travel for several months in an endeavor to regain his strength. Only recently the assistant editor, Dr. C. S. Carson, was compelled to resign his position by ill-health. Dr. R. Graham, of Assiniboia, will take over the editorial responsibility of the paper Jan. 1. Dr. Creighton has served as a religious editor for a quarter-century.

Dean Inge Urges Removal Of Bishop

In an article printed in the Church of England Newspaper, Dean W. R. Inge said he thought the church would be advanced if the Bishop of London, Rt. Rev. Winnington Ingram, were to exchange posts with Bishop Headlam of Gloucester. "There is a very peculiar reluctance to give public utterance to what is being said at every clerical gathering," writes the dean, "for the Bishop of London has earned and won the personal affection of all who know him and these considerations are in his case reinforced by the memory of innumerable acts of genial kindness. But the voting in the London synod last week proves only too plainly that the bishop can no longer carry with him the majority of his clergy." The dean referred to the rejection by the London clergy of the bishop's proposals for the use of the revised prayer book in those

Scribner Books for Christmas Gifts

MY AUTOBIOGRAPHY

by BENITO MUSSOLINI

"This is the most perfect piece of self-revelation I have ever seen. Like him or not, agree with him or not, here he is, Mussolini the man, the patriot, the leader."—BISHOP ERNEST M. STIRES in the *Saturday Review of Literature*. Illustrated. \$3.50

"EVEN UNTO BETHLEHEM": The Story of Christmas

by HENRY VAN DYKE

With frontispiece in color by N. C. WYETH

The most original and significant Christmas story in the world. Daring, reverent, graphic. Young and old will feel its strong human appeal. \$1.50



"IL DUCE"

THE MASTER

A Life of Jesus Christ

by WALTER RUSSELL BOWIE

A new picture of the human Christ done with literary beauty and dramatic power. A Religious Book Club Selection. \$2.50

DRUMS

by JAMES BOYD

N. C. WYETH has done 14 pages in color and 46 drawings for this superb edition of Boyd's famous story of the American Revolution. It is the 1928 title in the Scribner \$2.50 Illustrated Classics for Younger Readers. \$2.50

THE STEEP ASCENT

by ROBERT NORWOOD

Rector of St. Bartholomew's Church, N. Y. Intimate, inspiring talks on common human difficulties and aspirations. \$1.50

BELIEFS THAT MATTER

by WILLIAM ADAMS BROWN, D.D., Ph.D.

"Here is a theology for laymen that is worth while."—Boston Transcript. A Religious Book Club Selection. \$2.75

THE BACKGROUND OF THE BIBLE

by HENRY KENDALL BOOTH

A handbook of biblical introduction for the layman and the minister. A Religious Book Club Selection. \$2.00

THE MOTIVES OF MEN

by GEORGE A. COE

"A serious, well-planned, and capably directed excursion into the realm of psychological speculation... a fine book."—The Philadelphia Record. \$2.25

THE CHILDREN'S BIBLE

Arranged by HENRY A. SHERMAN and CHARLES FOSTER KENT

A translation in simple English of selections from the Old and New Testaments. "As simple as it is beautiful in diction."—The Continent. Illustrated. \$3.50

Charles Scribner's Sons, 597 Fifth Avenue, New York

When writing to advertisers please mention The Christian Century.

parishes desiring it, proposals which were sponsored by the bishop at the synod. The dean indicates a belief that church discipline in London is "hopelessly lacking, which state of things in the principal English diocese makes probably the most delicate and difficult of all problems the new Archbishop (of Canterbury) will have to face." Therefore, Dean Inge proposes that Bishop Headlam be transferred to London. "He is an eminently strong man and an able administrator, with moderate high church sympathies," says the dean.

Social Workers' Dinner In New York

Under the joint auspices of the Church League for Industrial Democracy and the Social Workers Fellowship of the Episcopal diocese of New York, a dinner was given Nov. 22 at Madison Square hotel, the leading speaker being Mr. Maurice Reckitt of England, who is lecturing in this country under the direction of the Church League. The dinner meeting was preceded by a "quiet hour" conducted by Bishop Paul Jones.

Episcopalians to Build Cathedral for Chicago

Plans for launching a campaign for a Chicago cathedral were begun at a meet-

ing of the Episcopal cathedral chapter two weeks ago. The meeting was called by Bishop Charles P. Anderson. Immediate

plans will involve the raising of a \$2,000,000 fund which will be for the initial work on the cathedral, to be erected on the site

Hold Mission Rally in Buffalo

MISSIONARY work for missions might sum up the significance of the conference on missions, peace and brotherhood in Buffalo, Nov. 8-11: a conference in which eight bishops, nearly 200 missionaries and a program of distinguished speakers played roles of varying importance. The conference was announced as the only one of its kind ever held in the United States. Certainly it was the most pretentious and by the time it was over, it appeared that it had done what it set out to do, which was to recapture public interest in foreign missions work.

That such a renewal of interest is needed was frankly admitted by speakers at the Buffalo conference, who said that mission work is at a standstill now because the supply of funds has been cut off at its source. It seemed to be the consensus of opinion too, that in order to win back the financial support of America, which has been lost to missions, there must be more than a general advertising

campaign. There must be assurance of alterations and corrections in the kind of missionary work that has been carried on in the past.

MISSIONS AND PEACE

One point made repeatedly at the conference was the relation of peace and brotherhood to missions. Mr. Fred W. Ramsey, new national head of the Y. M. C. A., went so far as to say that missions plays a more important part than the league of nations in bringing about good international relations. Bishop Francis J. McConnell, of the Methodist church, after remarking ironically that the American idea of uplift is to take the other fellow by the nape of the neck, said the last ten years have proved that the one hope for the perpetuation of civilization is for diplomats and missionaries alike to realize that the only methods that can possibly bring nations into peaceable relationships are those employed by Jesus, namely to be sure one sees the other fellow's point of view. Kirby Page, editor of the World Tomorrow, denounced the claim of superiority by the white race, that has led to the imperial systems of the present, and said that before missionaries can evangelize the world for the Prince of Peace, those whom they would convert must be won from their animus against the country whence the missionaries come.

GILKEY AND SPEER

Dr. Charles W. Gilkey, dean of the Chicago University chapel, said there can be no hope of our genuinely winning the confidence of the people of India "when we slap the Indian in the face." He recounted incidents of the unkind treatment of Indians visiting this country, some of them people "whose ancestors were Christians 1500 years ago when your ancestors and mine were untutored barbarians." It is in vain, he said, that the missionary holds up the white man's cross for the Indian to see: it is hidden behind the white man's pocketbook and the white man's sword.

Dr. Robert E. Speer of the Presbyterian mission board, said nothing about a need for change in procedure or in the character of the worker but a good deal in defense of missions work as it is carried on now. He told of the sentiment of the Jerusalem conference of last spring and of the discarding, one by one of such substitutes for the Christian message as fraternal relations between men of various lands and of the final triumph of the ideas of the New Testament.

The reception by the public was most encouraging. The morning, afternoon and evening sessions were attended by thousands. A breakfast meeting for ministers proved one of the most satisfactory. An Armistice mass meeting filled to overflowing the auditorium of the new Buffalo consistory, which holds 3,000 persons. Dr. Frederick Norwood of the City Temple, London, talked on the stupidity of war as a means of settling international disputes.

OVIATT MCCONNELL.

Attitudes Toward Other Faiths

By DANIEL JOHNSON FLEMING

The problems and principles taken up apply to inter-religious relations not only abroad but in America as well, for the frontiers of effective contact with other faiths are not alone in distant lands.

The price is \$1.75 in cloth; \$1.25 in paper

The above title completes a trilogy on this timely subject. The two other important volumes by the same author, which have enjoyed steady popularity are:

MARKS OF A WORLD CHRISTIAN
\$1.15—cloth

WHITHER BOUND IN MISSIONS
\$2.—cloth; \$1.—paper

ASSOCIATION PRESS
Publishers of "Books with Purpose"

NEW YORK, N. Y. 347 MADISON AVENUE



*the mark of a book
written to meet a need*

TWELVE YEARS OF BOOK EXPERIENCE

12 Years of Book Experience—

Christian Century Book Service

440 So. Dearborn St., Chicago—

Postage prepaid on all book orders.

Book Guidance

DURING the past few years there have been published more important books in the field of religion and near-religion than in any similar period. These years have constituted an epoch in book publication.

During this period the CHRISTIAN CENTURY BOOK SERVICE has led in the announcement and promotion of these books. The books it has selected as the important ones have immediately become well known and widely read.

We have been going over the BOOK SERVICE pages of The Christian Century of these recent fruitful years, including the pages of this fall's issues, and are giving you the benefit of this survey for your book buying guidance.

80 OUTSTANDING Books that have taken permanent places in their fields of thought

Look over the list for Christmas Suggestions

Great Books of a General Character but of Religious Significance

- Whither Mankind: 17 World Authorities (\$3.00)
- The Story of Philosophy: Durant (\$5)
- The Nature of the World and of Man: 16 Scientists (\$5)
- Creation by Evolution: 24 Scientists (\$5)
- Science and the Modern World: Whitehead (\$3)
- The Stream of History: Parsons (\$5)

Books on Modern Religion

- Reality: Streeter (\$2.50)
- Science, Religion and Reality: Balfour, Inge, 12 Scientists (\$2.50)
- The Motives of Men: Coe (\$2.25)
- Humanism and Christianity: McConnell (\$1.75)
- The Case of Christianity: Rogers (\$3.00)
- The New Quest: Jones (\$1.75)
- Catholicism and the American Mind: Garrison (\$2.50)
- Christianity and Success: Hughes (\$1.50)
- The Quest of Religion: Raven (\$1.50)
- Religion in the Making: Whitehead (\$1.50)
- Science and Religion: Thomson (\$2)
- Contributions of Science to Religion: Mathews (\$3)
- Adventurous Religion: Fosdick (\$2)
- Religious Experience and Scientific Method: Wieman (\$2.25)
- Wrestle of Religion With Truth: Wieman (\$2.50)
- Religion and the Rise of Capitalism: Tawney (\$3.50)
- The New Man and the Divine Society: Roberts (\$1.75)
- The Impatience of a Parson: Sheppard (\$2)
- Does Civilization Need Religion: Niebuhr (\$2)
- Christ at the Round Table: Jones (\$1.50)
- Present Day Dilemmas in Religion: Gilkey (\$1.50)
- The Church in the World: Inge (\$2)
- Beliefs That Matter: Brown (\$2.75)
- Religious Thought in Last Quarter Century: G. B. Smith, ed. (\$3)
- The New Reformation: Pupin (\$2.50)
- Should Such a Faith Offend: Barnes (\$3)
- Religion and Modern Life: Harvard U. Lectures (\$2.50)
- The Faith of Modernism: Mathews (\$1.50)
- Christianity and Progress: Fosdick (\$1)
- Reality in Worship: Sperry (\$2.50)
- Shoddy: Brummitt (\$2)

Books on Paul

- Paul of Tarsus: Glover (\$2)
- The Character of Paul: Jefferson (\$2.25)
- The Heresy of Antioch: Norwood (\$2.50)

Books on God

- The Humanity of God: Buckham (\$2.50)
- Science in Search of God: Mather (\$2.00)
- I Believe in God: Royden (\$2.00)

- My Belief in God: 19 Leaders (\$2.50)
- The Christlike God: McConnell (\$1.75)
- The Great Partnership: MacCallum (\$2)

Books on Jesus

- Jesus: Man of Genius, Murry (\$2.50)
- Christ and Society: Gore (\$2.00)
- Jesus and Our Generation: Gilkey (\$2)
- St. Paul's Life of Christ: Griffith (\$2)
- Our Asiatic Christ: Joseph (\$1.25)
- Spiritual Pilgrimage of Jesus: Robertson (\$2)
- Jesus: A New Biography: Case (\$3)
- The Son of Man: Ludwig (\$3)
- Five Portraits of Jesus: Clow (\$2)
- The Aim of Jesus Christ: Cooley (\$2)
- The Christ of the Indian Road: Jones (\$1)

Modern Bible Translations, etc.

- Moffatt's Bible (\$3.50)
- The Old Testament: An American Translation: J. M. P. Smith, ed. (\$5)
- Goodspeed's New Testament (\$1)
- Preaching Values in New Testament: Luccock (\$2)
- The Modern Use of the Bible: Fosdick (90c)
- The New Testament Today: Scott (\$1)

Books on International Affairs

- Imperialism and World Politics: Moon (\$3.50)
- Introduction to World Politics: Gibbons (\$4)
- Origins of the World War: Fay (2 vols., \$9)
- Genesis of the World War: Barnes (\$4)
- The Outlawry of War: Morrison (\$3)
- What and Why in China: Hutchinson (\$1.00)

Books of Inspirational Character

- Altar Stairs (prayers): Newton (\$1.75)
- The Secret Garden of the Soul: Herman (\$2)
- The Touch of God: Herman (\$1.50)
- A Book of Modern Prayers: McComb (\$1.50)
- World's Great Religious Poetry: Hill (\$2)
- Quotable Poems: Clark-Gillespie (\$2.50)
- Life of Prayer in World of Science: Brown (\$2.25)

Books on (and of) Preaching

- What to Preach: Coffin (\$2)
- Preaching in Theory and Practice: McComb (\$2)
- The American Pulpit: 25 American Preachers (\$2.50)
- If I Had Only One Sermon to Preach: American Series (\$2.50)
- If I Had Only One Sermon to Preach: English Series (\$2.50)
- God and the Golden Rule (sermons): Newton (\$2)
- The Religion of the Spirit (sermons): Tittle (\$2)

TWELVE YEARS OF BOOK EXPERIENCE

Book Guidance

No bookstore handy to you? Then have your book orders filled by the Christian Century Book Service—postage prepaid—satisfaction—cash or charge—participating coupons.

Here are 16 Books that have become AUTUMN LEADERS (Excellent Gift Books)

WHITHER MANKIND? 17 World Authorities

John Dewey, Bertrand Russell, Everett Dean Martin, Sidney Webb and other leaders endeavor to take stock of our civilization and find whither we are going (\$3)

HUMANISM AND CHRISTIANITY: Francis J. McConnell

Considers not only humanism, but also mysticism, society and the higher individualism, human nature and divine, etc. (\$1.75)

THE DRIFT OF THE DAY: Burris Jenkins

Religion as it is thought of by the average intelligent man and woman of today (\$2)

SCIENCE IN SEARCH OF GOD: Kirtley F. Mather

A Harvard scientist finds his faith thoroughly in accord with modern science. (\$1)

THE CASE OF CHRISTIANITY: Clement F. Rogers

"Takes religion outdoors," says *The Christian Century*. (\$3)

QUOTABLE POEMS: Clark-Gillespie

A best seller because it brings together 500 poems always in demand. (\$2.50)

TINKER AND THINKER: JOHN BUNYAN, W. H. Nelson

Timely and good. (\$1.50)

THE NEW QUEST: Rufus Jones

In an age of super-science this book is a strong breath of faith. (\$1.75)

ALTAR STAIRS: Joseph Fort Newton

140 prayers, inspiring and illuminating. Small, handy volume size (\$1.75)

PROTESTANTISM: Dean W. R. Inge

Holds that Protestants have been dallying with their opportunities (75c)

OLD FAITH AND NEW KNOWLEDGE: James H. Snowden

A book of reconciliation by one who has lived through a generation of theological strife. (\$1.50)

CREDENTIALS OF THE CHURCH: Ozora S. Davis

Hundreds of pastors will make this a basis for a series of sermons on "Why the Church?" (\$1.35)

FACING LIFE: W. H. P. Faunce

50 brief talks to young people. Useful! (\$1)

THE SON OF MAN: Emil Ludwig

Everywhere discussed, because a different treatment of the career of Jesus. (\$3)

CATHOLICISM AND THE AMERICAN MIND: W. E. Garrison

Answers the questions millions of Americans have been asking this year. (\$2.50)

THE GRAPHIC BIBLE: Lewis Browne

Tells the whole story of the Bible and its heroes so that children and young people can grasp it. An "animated map" on every page. (\$2.50)

For These Books

[NEW EDITIONS]

THE PREACHER: HIS LIFE AND WORK, J. H. Jowett

THE CROSS IN CHRISTIAN EXPERIENCE, W. M. Clow

LORD, TEACH US TO PRAY, Alexander Whyte

MIRACLES OF OUR SAVIOR, William Taylor

PARABLES OF OUR SAVIOR, William Taylor

TRAINING OF THE TWELVE, A. B. Bruce

THE LORD OF LIFE AND DEATH, J. D. Jones

THE WICKET GATE, G. A. Studdert-Kennedy

A QUEST FOR SOULS, G. W. Truett

100 SERMONS for SPECIAL DAYS AND OCCASIONS, G. B. F. Hallock

100 CHOICE SERMONS for CHILDREN, G. B. F. Hallock

Formerly \$1.50 to \$3.50

Other Good Books at \$1.00

The Paradox of Religion, Sperry

Starlight, Shapley

Where Evolution and Religion Meet, Coulter

Personal Religion and Life of Fellowship, Temple

What and Why in China, Hutchinson

Religious Perplexities, Jacks

Cost of a New World, MacLennan

Formation of the New Testament, Goodspeed

Christ of the Indian Road, Jones

Portraits of Jesus in New Testament, Coffin

Creative Work of Jesus, Lamont

The New Testament Today, Scott

Jesus and Life, McFadyen

The Reality of Jesus, Macaulay

Recent Psychology and Christian Religion, Hudson

The Certainty of God, Moulton

The Permanence of Christianity, Wilson

The Nature of Man, Dorsey



Knowing the Universe

These Books Will Help

The Age of the Earth

By Arthur Holmes

Not a dry treatise, but an illuminating exposition of the slow progress of change in the structure of the earth. A simple and interesting introduction to geological ideas. The chapter on "Rocks As Historical Documents" is worth the price of the book.

The Stream of Life

By Julian S. Huxley

The thrilling tale of Life. No blind evolution here. Note the author's last sentence: "Let us not forget that we men are the trustees of evolution, and that to refuse to face this problem is to betray the trust put into our hands by the powers of the universe."

The Nature of Man

By George A. Dorsey

The author of "Why We Behave Like Human Beings" here tells you, behavioristically, how you came to be what you are. The author is a pronounced behaviorist, and you will not entirely agree with his story; but if you want to know the elements of this explanation of human life, here they are—in an attractive nut shell.

Science of Today

By Sir Oliver Lodge

This intelligent and conscientious treatment will satisfy the scientist, while the general reader will be fascinated by a vivid narrative that explains the atomic theory in terms of soap bubbles and the X-ray in terms of bullet flashes. This book will answer the 101 questions you need to have answered if you are to think intelligently today.

[All the above at \$1.00]

AND

Two encyclopedic volumes of science.

Creation by Evolution

By 24 Scientists. (\$5)

The Nature of the World and of Man

H. H. Newman, Editor (\$5)

A popularly written book on "the beauties and mysteries of modern science."

The Romance of Reality

By Beverly L. Clarke (\$2.25)

Four remarkable books on science and religion.

The New Reformation

"From Physical to Spiritual Realities."

By Michael Pupin (\$2.50)

Contributions of Science to Religion

Shailer Mathews, Editor (\$3)

Science as Revelation

By John M. Watson, (\$2.25)

Science and Religion

By J. Arthur Thomson, (\$2)

TWELVE YEARS OF BOOK EXPERIENCE

Book Guidance

How many of the books you read do you learn about through *The Christian Century*? The Christian Century Book Service, 440 S. Dearborn St., Chicago, sells ANY book.

A Page of Good Books
Especially Adapted for

Christmas Giving

If your friend is a man or woman of affairs, he will like

WHITHER MANKIND? 17 Authorities

Under the editorship of Charles A. Beard, John Dewey, Bertrand Russell, Everett Dean Martin, Emil Ludwig and other world-famed thinkers take stock of our 20th century civilization, from their various viewpoints. They are hopeful as to "whither" we are headed. Nearly 100,000 copies the book already sold (\$3)

For your poetry-loving friend

QUOTABLE POEMS:

Clark-Gillespie, Compilers

A gift book, made to order. A treasury of 500 poems for inspirational reading. Attractively printed, superbly bound (\$2.50)

Dr. Fosdick's latest has a Christmas touch

A PILGRIMAGE TO PALESTINE

Its pages breathe the very atmosphere of Bethlehem and Galilee. And its message is one of good will and peace (\$2.50)

For your friend who likes history

THE STREAM OF HISTORY:

Geoffrey Parsons

Tells the whole story of man and his earth, from the earliest days to our 20th century scene. "What a story!" exclaims William Allen White, as he finished this fascinating volume (\$5)

And for readers of science

CREATION BY EVOLUTION:

24 Scientists

Not simply the story of evolution, but the story of the world, from firemist to today. The kind of book that gives new horizons to life. The illustrations in color make the volume a rare gift (\$5)

For lovers of good biography

ABRAHAM LINCOLN: A. J. Beveridge

"A monumental achievement," says Dr. W. E. Barton. "The Lincoln of reality," says Claude G. Bowers. "As a picture of the times, I know of no other book equal to it," says James Truslow Adams. (Two volumes, \$12.50)

And Dr. Barton's Lincoln is now at low price

ABRAHAM LINCOLN: W. E. Barton

One of the three great Lincoln biographies of the present generation. Formerly in 2 vols. (Now 1 vol., thin paper, \$4)

Still other biographies for your choice

GOETHE: Emil Ludwig (\$5)

DISRAELI: Maurois (\$3)

NAPOLEON: Ludwig (\$3)

MEET GENERAL GRANT:

W. E. Woodward (\$4)

MUSSOLINI'S AUTOBIOGRAPHY (\$3.50)

THE SON OF MAN: Ludwig (\$3)

JESUS, THE SON OF MAN:

Kahlil Gibran (\$3.50)

Here is the gift for a dozen of your friends

THE DAILY ALTAR: Willett-Morrison

A de luxe gift. In the morocco, has a richness which with the inspirational contents make the book a gift of permanent quality. Nearly 100,000 already sold. A meditation, scripture, poem and prayer for every day in the year (Full morocco, \$2.50; 10 or more at \$2 each. Cloth, \$1; 15 or more at 75 cents.)

For your minister:

IF I HAD ONLY ONE SERMON TO PREACH

English Series. Representative sermons by Inge, Studdert Kennedy, Norwood, Moffatt, Hutton, Royden and 14 others—make this the outstanding book of sermons of the season (\$2.50)

For your boys and girls

THE BOY'S BEN HUR: Lew Wallace

Condensed and attractively illustrated for youthful readers (\$2)

DRUMS: James Boyd

A story of the Revolution. Illustrated in color and black-and-white (\$2.50)

A CHILD'S THOUGHT OF GOD:

Clark-Gillespie

100 religious poems for children. Bound in green cloth (\$1.50)

THE GRAPHIC BIBLE: Lewis Browne

This book solves the children's Bible problem. The entire story of the Bible and its men and women. An "animated" map on every page (\$2.50)

WILD HORSE MESA: Zane Grey (\$2)

Some outstanding novels

OLD PYBUS: Warwick Deeping (\$2.50)

BOSTON: Upton Sinclair (\$5)

SWAN SONG: Galsworthy (\$2.50)

THE FATHER:

Katherine Holland Brown (\$2.00)

BAMBI: Felix Salten (\$2.50)

New books of poetry

GOOD MORNING, AMERICA:

Carl Sandburg (\$3)

THE BUCK IN THE SNOW:

Edna Millay (\$2)

JOHN BROWN'S BODY:

Stephen Benet (\$2.50)

For Gift Bibles and Other Suggested Gifts, see Other Pages

TWELVE YEARS OF BOOK EXPERIENCE

Book Guidance

Ordering Books by Mail. ANY book you want can be bought from the Christian Century Book Service. One order—one bill—prompt service—participating coupons.

SPECIALS for CHRISTMAS Giving

These Three Lives of Jesus

May help solve your gift problems

The Son of Man

By Emil Ludwig

A portrait by a great artist. (\$3)

Jesus: A New Biography

By Shirley J. Case

Affords a vivid picture of the social background of Jesus' prophetic work. (\$3)

Jesus: Man of Genius

By J. Middleton Murry

An interpretation of Jesus by one of England's most brilliant literary men. (\$2.50)

Gift Bibles

We have had prepared for us by Thomas Nelson & Sons three extraordinary Bibles: A Preachers', a Teachers' and an Adult Class Bible. They combine a matchless series of aids to Bible study that can be found in no other Bible. And, of course, they are the American Standard Version.

The Preachers' Bible

Bound in genuine leather, divinity circuit, overlapping edges, leather lining; pages silk-sewed. Nelson India paper, the volume being only 7-8 of an inch thick. Minion blackface type. Self-pronouncing. Full references, 25 new outline maps, 12 colored maps. 32 pages mas paper in front, center and at end of book. Inside of back cover a handy pocket. (Our price, \$6.50).

The Teachers' Bible

Bound as Teachers' Bible and same type, self-pronouncing. Fine white Bible paper. References, Bible Dictionary, Concordance, 25 outline maps, Bible Atlas. (Our price, \$4.25)

Adult Class Bible

Genuine leather, bold self-pronouncing type. References, colored and outline maps. (Our price, \$3.60)

Our Five-Year Guarantee

covers every Bible against defect in paper, printing or binding.

A Gift for Your Minister

Moffatt's NEW TESTAMENT COMMENTARY

Now being published

Two Volumes now out:

The Gospel of Matthew

By Prof. Theodore H. Robinson

The General Epistles

By James Moffatt

(Each \$3.50)

(other volumes will soon be published)

"When we began work on this commentary," said Professor James Moffatt recently, "I told my contributors to do two things: First, write a commentary which could and would be read and not merely consulted; second, write with such clarity that even the average man will enjoy reading what you have written."

Let us have your order for one or both of the two volumes published.

A Few Other Books for Varying Tastes

The Man Nobody Knows

Bruce Barton (\$2.50)

The Book Nobody Knows

Bruce Barton (\$2.50)

Evolution of the Earth

Five Yale Professors (\$3)

Christ in Shakespeare

Geo. H. Morrison (\$2)

Ourspoken Essays: 1st Series

Outspoken Essays: 2nd Series

Dean W. R. Inge (Each \$2.25)

Anglo-American Preaching

H. D. McKeehan, Editor (\$2)

Ministerial Practices

Cleland B. McAfee (\$2)

The Steep Ascent (Sermons)

Robert Norwood (\$1.50)

The New Morality

Durant Drake (\$3)

Best Short Stories, 1928

E. J. O'Brien, Editor (\$2.50)

Tony Sarg's Book for Children

Tony Sarg (De Luxe Edition, \$5)

CHRISTIAN CENTURY BOOK SERVICE

440 South Dearborn Street, Chicago, Ill.

Send me the following books

☐ I enclose \$.....; ☐ Charge to my account:

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

I understand that the books are to be sent to me postage prepaid; also that I am to receive "Book Participating Coupons"; also that I am guaranteed satisfactory service.

NAME.....

ADDRESS.....

of St. James' church. St. James will be instituted as the present cathedral some time next month, it is expected. The plan

of erecting a cathedral on the near north side was suggested in the will of the late Edward L. Ryerson. Mr. Ryerson be-

queathed \$50,000 to Bishop Anderson, to be used for the benefit of St. James and for cathedral purposes in case St. James should be declared the cathedral.

Special Correspondence from Nashville

Nashville, Tenn., November 17.

THAT Nov. 11 should fall this year on Sunday was naturally taken by the churches as a signal to devote on that day special attention to peace. Looking over the announcements in the daily papers of the Sunday services, I noted

Armistice Day few congregations that were not definitely observing the day. At the evening hour the

downtown congregations united with the American legion in a patriotic meeting at the War Memorial building. I was not present, but from reports I gather that, aside from indulging in a normal and proper pride in the achievements of the American soldiers in France, no definitely warlike note was struck. There could not fail, of course, to be mention of the theory, so strongly held by leaders of the legion, that the one way to avert war is to prepare for war. On few subjects is it so difficult to strike the golden mean as on this of national defense.

Peace Hath Her Victories

The dominant note of the day, in the churches, at least, was the emphasis on world peace. Sermons were preached on this subject, made up, some of them, of glittering generalities, but at least tending in the right direction. It seems that people warm but slowly toward the Briand-Kellogg pact. In these parts the sentiment for the league of nations was strong. That movement having failed, so far at least as America is concerned, the disappointment is not now easily pacified. The Kellogg treaty is all right, many are saying; we are for it. But it does not stir enthusiasm.

A Question Of Honor

The Baptists of the south lost recently nearly a million dollars of their home mission funds through the speculations of the treasurer of the board. Under an antiquated system of office procedure that official, it seems, had authority to borrow, without oversight, money for the board. He used this right freely, and then proceeded to spend the money. To prevent serious distress among the workers and real disaster to the work, it was urgent that this money be immediately replaced. The churches were asked to do this, as a matter of "honor," and the second Sunday of November was agreed upon as the day for the collection. The Nashville congregations of the denomination, with one or two exceptions, rose to the occasion, contributing as much as, some more than, the amount suggested as their pro rata. Telegrams have been published from the board headquarters at Atlanta announcing that early reports point to the complete wiping out of the deficit.

And So Forth

"Our" Dr. W. E. Barton is just back from a trip to California. We lent him to

Leland Stanford, where he preached the Armistice day sermon. In his audience that day were President-elect Hoover and Mrs. Hoover. That afternoon he had a quiet chat with them in their own home, in which he admits that "my boy Bruce" figured rather prominently. It seems that the younger Barton is a close personal friend of Mr. Hoover. . . . Evolution and the fundamentalists are still at it. In Arkansas the famous theory lost. A law forbidding the teaching of it in tax-supported institutions, having failed in the legislature, was brought forward for a referendum vote, and carried the state.

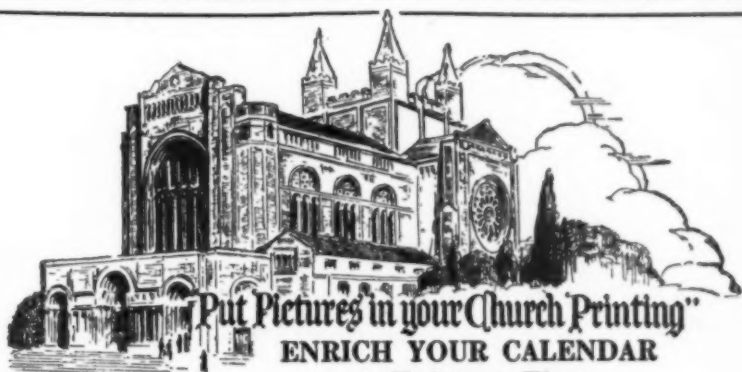
GEORGE B. WINTON.

Bishop Leonard to Have Gift Tour

A group of the Buffalo Methodist area laymen have provided a fund of \$3,500 which is to be presented to Bishop and Mrs. A. W. Leonard with the suggestion that they use it in making a cruise around the world the coming winter. Bishop Leonard will be attached as chaplain to the cruising steamer Franconia, which leaves New York, Jan. 15, 1929. The bishops will be asked to assign no spring conferences to Bishop Leonard in 1929.

Hotel Owned by J. R. Stratton Burns

The Sterling Forest hotel at Greenwood Lake, N. Y., purchased last June by Rev.



With selections from our line of Half Tone Electrotypes of Sacred Art
Send To-day for our Booklet of Proofs
GOODENOUGH & WOGLOM CO., 14-16 Vesey St., New York
HARRY GRANT SIMPSON, PRESIDENT
CHURCH AND CHURCH-SCHOOL SPECIALTIES

OXFORD
"THE WORLD'S BEST BIBLE"
At all booksellers, or from the publishers
OXFORD UNIVERSITY PRESS, 114 FIFTH AVENUE, NEW YORK

"The volume is another Acts of the Apostles, and as such it is a valuable apologetic."—British Weekly

DEEDS DONE FOR CHRIST

By SIR JAMES MARCHANT

Deeds are done daily in the spirit of Christ. Some little deeds—the cup of cold water; other great deeds—the sacrifice of life's fairest prospects for a living faith. This book, a companion volume to "Anthology of Jesus," recounts those acts of heroes for the Christian Faith among the martyrs of centuries ago and among the missionaries of recent years. \$2.50

HARPER & BROTHERS - Publishers - NEW YORK

For Work Among YOUNG FOLKS

Fun with Paper Folding

By W. D. MURRAY
and F. J. RIGNEY

A wonderful new fund of entertainment. Any child can do the tricks. A few deft folds and we have a frog or fish, bird or battleship, aeroplane or pagoda, almost anything.

Illustrated. \$2.00

EDITED BY ELSIE H. SPRIGGS

All-the-Year Stories for Little Folks

A real galaxy of stories for the young folks, redolent with life and nature

Introduction By Mary Stewart. \$1.50

ELLA N. WOOD

Bible Nature Stories in Chalk

A new and original book for the aid of Sunday School teachers by one who has had vast experience with children.

Illustrated. \$1.50

ELIZABETH S. WHITEHOUSE

Kingdom Stories for Juniors

Teaching Stories for Telling to Children
Introductions by Profs. Alberta Munkres and Nielson C. Hannay, Ph.D.

With Topical Index. \$2.00

EDWARD SHILLITO

Bible Lamplighters

Missionary Bible Stories for Boys and Girls. Introduction by Dr. Charles C. Morrison.

Illustrated. \$1.50

ALBERT D. BELDEN, B. D.

Following the King

Children's sermons, direct, comprehensive, and well illustrated from life.

Illustrated. \$1.50

AT ALL BOOKSELLERS

Fleming H. Revell Company

NEW YORK, 158 Fifth Ave., CHICAGO, 851 Cass St.



Pulpit and Choir GOWNS

Embroidered Pulpit Hangings, Bookmarkers, Fabrics, etc.

Custom Tailoring for Clergymen
Specialists in Church Vestments and Embroideries for Half a Century
Write for Special Offer for Early Season Orders.

COX SONS & VINING, Inc.

131-133 EAST 23rd STREET NEW YORK

THE BIBLE AND RELIGION

SIXTY READING AND STUDY COURSES

1 Subjects fresh and stimulating based on Old Testament, New Testament, Church History, Theology, Biography, Religious Education, Philosophy, Psychology, Practical Church Work. 4 Directed by well known scholars and teachers.

Ten Thousand persons registered annually. 4 Traveling Libraries, Modern Tract Literature. Send for catalog

The American Institute of Sacred Literature
Dept. 165 The University of Chicago Chicago, Ill.

John Roach Straton, who announced that he would use it in the founding of a summer Bible colony similar to that at Ocean Grove, N. J., was destroyed by fire Nov. 10. Dr. Straton is reported as saying that while he would not charge that his enemies had set fire to the hotel as a re-

sult of his fight against Governor Smith, he was convinced that the fire was of incendiary origin.

Canon Streeter Invited To China

Canon B. H. Streeter is considering an

Special Correspondence from the Southwest

Waco, Texas, November 10.

HOOVER'S sweeping victory in Oklahoma and surprising plurality in Texas indicated that the southwest is strong for prohibition, and that Gov. Smith's speech in Oklahoma City, in which he protested the religious The South issue, did not materially assist Is Dry his campaign. No one construes this as a republican triumph, for Hoover's success in this section was achieved by those who styled themselves anti-Smith democrats. Considerable bitterness was engendered by the bolting. Several of the outstanding dry leaders who thought to remain loyal to the party have in a measure been repudiated by thousands of Hoover democrats. Gov. Dan Moody and Senator Morris Sheppard of Texas are among those democrats who find their support much weakened as a result of their advocacy of Gov. Smith. In fact, the outcome may mean an entirely new leadership if the party shall become re-united.

Voting on Evolution and Church Property

Among the amendments carried in Arkansas was that which forbids the teaching of the theory of evolution in tax-supported schools, including the University of Arkansas, specifying that no theory that man "ascended or descended from a lower order of animals" shall be taught. Among the successful amendments in Texas was one exempting from taxation all property used by the churches, including residences for pastors.

An Article Produces An Uproar

In the October number of Plain Talk, this correspondent had an article entitled "Baptist Illiteracy in the South," in which the author made liberal use of the statistics put forth by the Southern Baptist education board last spring showing that Southern Baptists were more backward than several other southern denominations in sending their children to college. The logic of the figures also revealed that a major responsibility devolved upon the Baptists for the greater illiteracy in the south than is found elsewhere in the nation. The article extenuated Baptists in that it made clear that one reason there are more illiterates among them is that there are so many more Baptists in the south; another reason is that Baptists, making their appeal to all classes, are not limited to the more fortunate social classes, as are some denominations; still another reason is that Southern Baptists have been mainly a rural folk in the past, and have had few men of wealth who could provide large gifts to denominational institutions. Quite incidentally it was remarked that a militant minority, led

by Dr. J. Frank Norris, had antagonized the colleges and attacked the orthodoxy of many of the advocates of higher education among the Baptists. Four papers were cited as showing sympathy with Dr. Norris and as embarrassing the development of the Baptist schools. These papers are just now devoting much space to the author of the article in question and at least one of them, the Western Recorder, Louisville, is demanding that Southern Baptists shall ostracize him. This attitude was accurately forecast when the offending author wrote of this minority in Plain Talk: "If one of their brethren should write an article for a magazine whose general policies they could not endorse, they would straightway seek to ostracize him." On the other hand, one of the foremost Southern Baptist editors has heartily commended the article in a letter as "an honest confession, good for the soul," and another has printed an article in reply showing that the angered minority cannot answer the facts of the article by a mere attempt to show that the author and the magazine in which it was published are bad. Thus it would appear that education is a very sensitive subject to Southern Baptists. For years the evolution controversy raged, calming down at last in what was generally regarded as a satisfactory settlement so far as convention expression was concerned. Then last spring, Southern Baptists, deeply dissatisfied with their education board, abolished it. Now over this charge of comparative Baptist illiteracy arises another tempest—whether in a tea-pot or in a huge caldron no one knoweth.

Large Sunday School Attendances

The southwest can boast some very large Sunday schools. On Nov. 15, 16, 17 the East Dallas Christian Sunday school will celebrate its twenty-fifth anniversary. It leads all the Sunday schools of the Disciple churches in Texas, having an attendance of 1,702 on Sunday, Nov. 4. On the same date First Baptist church, Dallas, showed 2,847 present.

Baptists Consider Financing Baylor University

As this is written the Baptists of Texas, with former Gov. Pat M. Neff presiding, are in session at Mineral Wells. The largest matter before the convention is the campaign to raise in the state \$2,000,000 to match the \$2,000,000 pledged by the cities of Waco and Dallas for Baylor university. The campaign, if successful, will pay off all indebtedness, erect several buildings, procure \$300,000 from the General Education board of New York for endowment, and add a total of approximately \$2,000,000 to the endowment fund.

JOSEPH M. DAWSON.

An exquisite gift volume of
poems to be published
on December 1st

White Peaks and Green

by Ethel Romig Fuller

Ethel Romig Fuller's rhythm is essentially the rhythm of life. She climbs the heights—the white peaks and the green—but here and there she takes delight in the little, lowly things of the valleys, orchards, markets, vegetables, churns, butterflies, children and aged folk.

Then, like a true mountain dweller, she climbs her peaks again, and joyously we scale them with her—whether they be stony peaks or grassy, flooded with sunlight or obscured by clouds, white peaks or green. Her poems embody a thrill of adventure, a feel of beauty, a tang of mountain air.

In enchanting binding \$2.00

An advance note of an early
December publication—an un-
usual juvenile by Fred Eastman—

Pursuit of the Flying Baby

with 12 illustrations in color by
"Regina and Ludwig."

books on themes
of the hour



TINKER AND THINKER: JOHN BUNYAN

by William Hamilton Nelson (\$1.50)

With six illustrations by Ralph Chessé

A robust, lively story of John Bunyan and his times.

THE DRIFT OF THE DAY

by Burris Jenkins (\$2.00)

CATHOLICISM AND THE AMERICAN MIND

by Winfred Ernest Garrison (\$2.50)

QUOTABLE POEMS

Compiled by Clark-Gillespie (\$2.50)

"The best collection of short and occasional verse since the Oxford Book of Verse," as one reviewer put it.

SHODDY

by Dan Bummitt (\$2.00)

THE OUTLAWRY OF WAR

by Charles Clayton Morrison (\$3.00)

WHAT AND WHY IN CHINA

by Paul Hutchinson (\$1.00)

STRAIGHT ANSWERS TO LIFE QUESTIONS

Copeland Smith at the
Microphone (\$1.50)

AT BOOKSTORES

Willett, Clark & Colby

440 South Dearborn Street, Chicago
200 Fifth Avenue, New York

The Adventure of Prayer

By MADEL N. THURSTON

Thousands of young people are testifying to its help and inspiration. Equally suited to older folks, study groups, classes, Christian Associations, etc. **\$1.00**
F.H. Revell Co., 158 Fifth Avenue, New York; 851 Cass St., Chicago

Does Your Church Need Money?

Over 8500 Church Organizations have raised much-needed funds by the sale of—
GOTTSCHALK'S METAL SPONGE
It cleans and scours everything. Does not
sliver, rust or scratch. Keeps hands
dainty. Write for information on this
Money-Making Plan.

METAL SPONGE SALES CORPORATION
Dept. 108 Lehigh & Mascher Sts., Phila., Pa.

Theological Books, Second-Hand

We buy, sell and exchange. Send us
a list of the books you wish to sell or
exchange. Catalog free.

THE PRESBYTERIAN BOOK STORE
914 PINE STREET ST. LOUIS, MO.

Church Furniture Globecraft Shops

Since 1876

Fine church furniture, moderately priced. Tell
us your needs. Before you buy—compare!

Globe Furniture Mfg. Co.
18 Park Place — Northville, Mich.

Four Books on JOHN BUNYAN

Life and Writings of John Bunyan
HAROLD E. B. SPEIGHT (\$2)

Tinker and Thinker: John Bunyan
W. H. NELSON (\$1.50)

John Bunyan
G. B. HARRISON (\$2)

John Bunyan: Pilgrim and Dreamer
W. H. HARDING (\$2)

CCBS

MODERN RELIGIOUS DRAMAS

EDITED BY FRED EASTMAN.

Prof. Eastman of the Chicago Theological
Seminary examined 300 plays and pageants
and from them chose the 11 one-act dramas
and two pageants included in this volume.
MODERN—these plays treat of today's prob-
lems. RELIGIOUS—they picture spiritual
struggles, both individual and social.

Among them: Zona Gale's "Neighbors";
Larkin's "El Cristo"; MacNair's "The
Color Line"; Bowie's "A Christmas Pageant
of the Holy Grail."

All are of a type that can be presented in the
average church or school with greatest effective-
ness. (\$3)

Christian Century Book Service
443 S. Dearborn St. Chicago

invitation from a group of Chinese lead-
ers to visit China and conduct classes in
religion, discussing the themes treated in
his books, "Reality" and "Adventure,"
which are being used as text books among
the younger Chinese leaders.

Dr. Curtis Reese to Lecture at Madras

Dr. Curtis W. Reese, secretary of the
Western Unitarian conference and presi-
dent of Lombard college, will deliver a
series of three lectures, in January, 1929,
at Madras university on the subject, "The
One Increasing Purpose that Runs
Through the Ages." Dr. Reese will be
in India as a delegate of the American

Unitarian association to the 100th anniver-
sary celebration of the Brahmo Samaj.

Dr. Grenfell on Wesley

Speaking at City Road chapel, London,
a few weeks ago, Sir Wilfred Grenfell
said that John Wesley had done a greater
work than any man of the Christian era
after St. Paul.

Dr. H. S. Bradley Resigns from Portland, Me., Pastorate

Because of ill health, Rev. Henry Stiles
Bradley, for eight years pastor at State
Street Congregational church, Portland,
Me., has tendered his resignation, effec-
tive Nov. 18.

Special Scandinavian Correspondence

Chicago, November 17.

THE DANISH International People's
college at Elsinore, begun as an ex-
periment in adult education in 1921, has
proved unusually successful. Opened
with the aim of bridging the gulf between

the various na-
tions in Europe,
College Promotes Peace it has housed as

many as one
hundred young people at a time, the stu-
dents hailing from Denmark, Sweden,
Germany, England and America. Under
the able leadership of Peter Manniche,
who has been carrying on the best tradi-
tions of the great Danish educator, Bishop
Grundtvig, a lasting fellowship has been
built up which will inevitably influence
future intercourse between the various
European countries. Peter Manniche got
the idea for his school from the Quaker
college, Woodbrooke, in Birmingham,
England, where he studied during the
war. This college embodies the spirit of
the English Adult School movement and
at the International People's college in
Denmark this spirit is united with the
spirit of the well-known Danish high
schools. This makes the Elsinore insti-
tution unique. Prof. Paul H. Douglas,
of Chicago university, is hoping to give
a series of lectures at Peter Manniche's
school next year. The International col-
lege now has committees in various coun-
tries, and Miss Jane Addams is president
of the American committee.

Book Discusses Separation of Church and State

Anders Thogersen Gronborg, a well-
known Danish writer and high school
worker, has published a novel this fall
entitled "One Who Called . . ." The book
is attracting considerable attention be-
cause it deals with the question of church
and state. Mr. Gronborg depicts the life
of a young Danish minister in the state
church, showing the difficulties he works
under, and the more than meager results
of his efforts. The book is a cry for spir-
itual freedom and appears as an eloquent
plea for a separation between the church
and the state in Denmark. Mr. Gronborg
spent most of 1926 in this country, where
he lectured on subjects dealing with the
promotion of world peace.

Conscientious Objectors in Denmark Dwindling

Denmark has a clause in its conscrip-

tion laws which frees a man from military
service when he cannot conscientiously
obey these laws. Instead of being en-
rolled in the army the objector is trans-
ferred to a certain district on the island of
Zealand where he is put to felling trees
in a great beech forest. In later years the
number of persons who refuse to do
military service for conscientious reasons
has dwindled considerably and last year
only one young man was put to work in
the forest. As the work of the objectors
has to be officially supervised, having the
young man work in the woods cost the
Danish government almost \$3,000. A
Copenhagen newspaper remarked in this
connection that it might have been
cheaper for the Danish government if the
young man had been sent to a fashion-
able hotel instead of to the woods.

The Quakers in Scandinavia

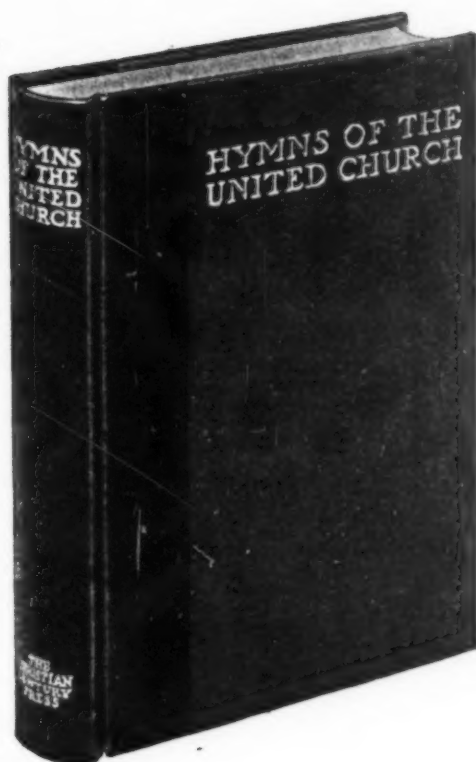
The Society of Friends is now the
smallest religious denomination in Scan-
dinavia. There are about 125 Quakers in
Norway and about 45 in Denmark. In
Sweden the number is even smaller than
in Denmark. The activities of the Quakers
in Scandinavia are watched by a "Scan-
dinavian committee" of the Society of
Friends in England with headquarters in
Friends' house, London. Several of the
Norwegian and Danish Quakers chose to
emigrate to this country instead of serv-
ing in the armies of their respective coun-
tries. Some of them settled in West
Branch, Iowa, where they attached them-
selves to the Quaker meeting house
President-elect Hoover's parents attended.

Joakim Skovgaard's Art

Joakim Skovgaard, the famous Danish
painter of religious pictures, sometimes
called the "modern Michel Angelo of the
north," has recently completed the
decorating of the old Lund cathedral in
Sweden. With this work added to Skov-
gaard's superb paintings in Viborg cathe-
dral, Denmark, Scandinavia now possesses
modern religious works of art which are
not surpassed in quality by any other
modern church-paintings in Europe. Both
Viborg and Lund are visited by thou-
sands of tourists annually who come to
these out of the way towns to study
Joakim Skovgaard's classical biblical pic-
tures.

PETER GULDBRANDSEN.

*Send for
Returnable Copy
—Let It Tell Its
Own Story!*



HYMNS OF THE UNITED CHURCH

CHARLES CLAYTON MORRISON and
HERBERT L. WILLETT, *Editors*

Published by

In either
Cloth or Half-leather
Editions

The
Christian Century
Press
440 S. Dearborn St.
CHICAGO

Religious Book Club Selections

Lead Religious Best Seller Lists

AN ANALYSIS of sales of religious books in the bookstores from March to September based on reports published by *Church Management* since the inauguration of its "Best Seller Department," indicates the following rating for the ten most popular books:

*CHRIST AT THE ROUND TABLE	77
*IMPATIENCE OF A PARSON	46
*BELIEFS THAT MATTER	45
*PREACHING VALUES	37
MINISTERIAL ETHICS	37
*PARABLES OF JESUS	26
QUOTABLE POEMS	20
*DOES CIVILIZATION NEED RELIGION?	20
*CATHOLICISM AND THE AMERICAN MIND	17
GOD IN EVERYTHING	12

*Names starred indicate selections of the Editorial Committee of the Religious Book Club.

PREVIOUS to their appearance in the bookstores, six of these books were designated by the Religious Book Club as books of the month, and the seventh, "Preaching Values," was on the recommended list of the Religious Book Club. The four books with the highest rating were Religious Book Club selections.

The similarity between the Religious Book Club list and the list of religious best sellers in the bookstores is accounted for by the wide interest in the decisions

of the distinguished Editorial Committee of the Club, which consists of:—

Dr. S. Parkes Cadman, president of the Federal Council of the Churches of Christ in America, Chairman of the Editorial Committee.

Rt. Rev. Charles H. Brent, Bishop of Western New York.

Dr. Harry Emerson Fosdick, preacher and author.

Bishop Francis J. McConnell, of New York.

Miss Mary E. Woolley, president of Mount Holyoke College, and president of the American Association of University Women.



DR. S. PARKES CADMAN
Chairman



RT. REV. CHARLES H. BRENT



DR. HARRY EMERSON FOSDICK



BISHOP FRANCIS J. MCCONNELL



MISS MARY E. WOOLLEY

When writing to advertisers please mention *The Christian Century*.

RELIGIOUS BOOK CLUB, INC.
80 LAFAYETTE STREET,
New York, N. Y.

8C

Please enroll me as a subscriber to your service for three months. The price of the book sent to me each month is to be the price put upon it by the publisher himself (from \$2 to \$3), plus the postage. A bill is to be sent with each book, and I agree to pay it within ten days of receipt.

Name

Address

City and State

ISSUE 49

I

R
By
M
T
M
L

F